The Society of Friends
Its Faith and Practice

J. S. Rowntree

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THE SOCIETY OF FRIENDS:

ITS FAITH AND PRACTICE.

OPINIONS OF THE PRESS.

"It is not from any advertising motive that the little book on 'the Society of Friends: its Faith and Practice' has been brought out, but merely from the proper desire to let men know in a simple way what are the essential elements of the Quaker creed. This is done in a few pages of this work, so that he who runs may read."—*Spectator.*

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"Admirable little exposition."—*Morning Leader.*

"Simple and interesting."—*Glasgow Herald.*

THE

SOCIETY OF FRIENDS:

ITS FAITH AND PRACTICE.

BY

JOHN S. ROWNTREE.

"As the ministers of Christ are made by Him, and are like Him, so they beget people into the same likeness. To be like Christ then, is to be a Christian."

WILLIAM PENN, *Reflections and Maxims.*

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NOTE.

The form of the following statement has been largely determined by the character of the audiences to which its subject matter was first addressed, the representatives of three classes usually being present:—Friends and those attending their schools and meetings, members of other denominations, and persons outside the Churches. To all these I have endeavoured to make clear the standpoint of the Society of Friends, and, whilst recognising that modesty befits its spokesman, to show that it yet has a message of great significance, one much required by this age, to its own people, to sister Churches, and to the non-Christian world.

By the introduction of illustrative notes and memoranda, an endeavour has been made to supply materials for the further investigation or consideration of points, necessarily very briefly dealt with in traversing so wide a field as that of the faith and practice of Friends.

In the preparation of a second edition the text of the following pages has been revised; whilst some additions and omissions have been made in the notes.

To many friendly critics and correspondents, who in various ways have given their assistance, the Author makes his grateful acknowledgments.

J. S. R.

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AUTHORITIES.

The official documents of any society necessarily possess an authority superior to that derived from any other source. The official publications of London Yearly Meeting of Friends comprise four editions of its printed "Book of Discipline," (1783, 1802, 1834, 1861), in addition to that now in use published in 1883; two volumes of Epistles, 1681 to 1857, published 1858; and some forty volumes of printed reports of proceedings and minutes since 1859.

The literature relating to the history, faith, and proceedings of the Society of Friends is very large. An indispensable guide to this literature is Joseph Smith's "Descriptive Catalogue of Friends' Books," 2 vols., 1867, supplement, 1893. We can but mention a few of the works most suitable for reference by those wishing for further information respecting Friends.

HISTORIES.

Sewel's History of the Society of Friends, 1722, 1725, 1795, 1799-1800, 1811, 1834.

Gough's History of the Society of Friends, 1789.

Gerard Crœse's Historia Quakeriana, 1695: English translation, 1696.

Joseph Besse's Abstract of the Sufferings of the Quakers, 1733; Collection of Sufferings, 1753.

Maria Webb's The Fells of Swarthmoor Hall, 1865.

Maria Webb's The Penns and Peningtons, 1867.

Barclay's Inner Life of the Religious Societies of the Commonwealth, 1876

Bowden's History of Friends in America, 1850-54.

Marsden's Histories of the Early and Later Puritans.
Neal's History of the Puritans: 1517—1688.
Stoughton's History of Religion in England.
Burnet's History of Our Own Time.
Bancroft's History of the United States.
Beck and Ball's London Friends' Meetings, 1869.

BIOGRAPHIES.

"*Their biographies open a mine of unfailing Christian and social interest.*"—W. E. GLADSTONE.

George Fox's Journal, many editions; see that of 1891, 2 vols., from which quotations in this book are taken.

Memoirs of George Fox, by Henry Tuke - - - 1813
,, ,, Josiah Marsh - - 1837
,, ,, W. and T. Evans - - 1847
,, ,, S. M. Janney - - 1853
,, ,, A. C. Bickley - - 1860
,, ,, Rev. John S. Watson - 1884
,, ,, Thomas Hodgkin, D.C.L. 1896

Biographies of William Penn, by Clarkson, Janney, Stoughton, Hepworth Dixon, etc.; the Story of William Penn, by Frances E. Cooke. London: Headley Brothers, 1899.

Journal of Thomas Ellwood, many editions.

Memoirs of George Whitehead, 1725; re-published 1830.

Life of John Bunyan, by Dr. John Brown, may be usefully compared.

John Woolman's Journal, many editions; that with introduction by John G. Whittier recommended; also that of 1900, London: Headley Brothers.

Piety Promoted, (many volumes) contains biographical memorials of Friends.

The Annual Monitor, published annually since 1813.

Memoirs of Elizabeth Fry, 2 vols., and other editions.

Memoirs of Joseph J. Gurney, by J. B. Braithwaite, 2 vols.

Memoirs of Stephen Grellet, by Benjamin Seebohm, 2 vols.

Life of William Allen, 3 vols. 1847; Memoir by Jas. Sherman, 1 vol. 1851.

DOCTRINAL.

Epistles of George Fox, London, 1698. An abridgment edited by Samuel Tuke, 1825.

Apology for the True Christian Divinity, as the same is held forth and preached by the people, called in scorn, Quakers, by Robert Barclay, 1678.

The Anarchy of the Ranters, by Robert Barclay, 1676.

The Works of the Long-Mournful and sorely distressed Isaac Penington, 1681, 1761, 1784, 1861.

The Principles of Religion, as professed by the Society of Christians usually called Quakers, by Henry Tuke, 1805, and 13 subsequent editions.

The Distinguishing Views and Practices of the Society of Friends, by Joseph J. Gurney, 1834.

Quaker Strongholds, by Caroline E. Stephen. London: Headley Brothers.

The Society of Friends, in "Our Churches," by Thos. Hodgkin, D.C.L.; also issued in pamphlet form. London: Headley Brothers.

ESSAYS, LECTURES, &c.

Article on George Fox, in Dictionary of National Biography, by Alex. Gordon.

Ditto, in Encyclopædia Britannica, by J. S. Black.

George Fox, his Character and Doctrine, by Edward Ash, M.D., 1873.

Man's Restoration, by W. Brown, 1860, contains a careful examination of G.F.'s theological views.

Bicentenary Lecture on George Fox (with portrait), by J. Bevan Braithwaite, 1891.

Vaughan's Hours with the Mystics, vol. 2, contains a thoughtful discussion of the theology of George Fox.

Social Aspects of Christianity, by Dr. Westcott.

Social Aspects of the Quaker Faith, by E. Grubb, London: Headley Brothers, 1899.

Clarkson's Portraiture of Quakerism, 1806; Reprinted with alterations 1847.

The Quakers, A Study, by F. Storrs Turner, 1889.

THE SOCIETY OF FRIENDS:

ITS FAITH AND PRACTICE.

I WISH to set forth, simply and concisely, the present-day faith and practice of the Religious Society of Friends. Within the space at my disposal it will not be possible to sketch the history of the Society, but neither the present position of the Friends nor their original effort to "revive Primitive Christianity" can be understood, without some acquaintance with the times when they arose as a people. Were we proposing to discuss Jewish, Buddhist, or Mohammedan faith and practice, the circumstances under which each of these systems was born would demand consideration.

THE PROTESTANT REFORMATION.

Let us then carry back our thoughts to Tudor times and recall the state of religion in this country when Henry VIII. came to the throne in 1509. Its outward form was everywhere the same. From the Land's End to the northern-most village in Scotland, the usages in all the churches were

very much like those in Roman Catholic chapels to-day. The churches, abbeys, cathedrals, monasteries, nunneries, were the most splendid buildings in the land, and the rites observed in them were no less splendid. In these rites the priests did almost everything; the people were spectators, hardly auditors, as they did not understand the language of the prayers and chants. Their part was to pay for christenings, weddings, burials, confessions, indulgences, masses. Through the priesthood alone was God to be approached. The primary idea of the Christian religion as a power whereby men were made Christlike had been almost lost.[1] If anyone was reported to have be-

[1] "The Church had wandered far from the hillsides of Galilee, on which peasant crowds listened to the simple words of life and love. It had become dogmatic, sacramental, ceremonial, thaumaturgic, sacerdotal, hierarchical, papal. It had framed for itself a body of casuistry and a penitential tariff of sin. It had set up the confessional and the influence which to the confessional belongs. It had invented purgatory and masses for the dead. It had imbibed into its own veins not a little of the polytheism which it slew, worshipping the Virgin and the saints, adoring relics, practising pilgrimage. It had borrowed from the East asceticism and set up the ascetic ideal. It had adopted clerical celibacy, severing the clergy from the commonwealth and the home. It had become intolerant and persecuting. Instead of subsisting by the freewill offerings of the faithful, as in its early days, it subsisted by compulsory tithes, using the arm of force to collect them. By receiving grants from feudal princes, it had become incorporated into the feudal system, and its chief

come religious it did not mean that he had become a good man, but that he had joined a monastic order. Erasmus tells how unable he was to make people understand that the calling of a schoolmaster was religious. Many of the priests—everywhere unmarried—were men of bad lives. The masses of the people were ignorant, few could read, books were scarce and dear.

The early years of the sixteenth century, stirred by the progress of geographical discovery, the revival of Greek learning, and the growing power of the printing press, witnessed a wondrous awakening in the minds and consciences of men. Great schools were founded by Colet and others; the Bible, translated into nervous English by William Tyndale, was widely read. The Spirit of God was visiting many hearts, and persons in every rank and station found the forgiveness of sins through faith in Jesus Christ, and left off seeking for salvation in ceremonies, and in trying to do the work of God by proxy. But much earthly alloy mingled itself with the great movement of the Protestant Reformation. Rulers, like the last of the Tudors and the first of the Stuarts, were apt chiefly to regard religion as a power through

pastors had become feudal lords, sometimes feudal soldiers, often ministers and courtiers of the powers of the feudal world."—GOLDWIN SMITH, *Political History*, vol. 1, pp. 35, 36.

which they could govern their peoples or strengthen their kingdoms. Elizabeth and James I. continually restrained the zeal of the more earnest and spiritually minded reformers.

THE PURITANS.

In their reigns the Puritan party arose and grew powerful, anxious to carry forward the Reformation, to simplify the forms of the national worship, and to bring all the usages of religion closer to the Scriptural pattern. Civil liberty, as well as Scriptural religion, was dear to the Puritans, and the issue of the contest between the King and his Parliament was a triumph for Puritanism on its religious, no less than on its political side. It was during these years of Puritan rule that the Friends arose; not, be it observed, in an age when religion was neglected, as it was a century later when Methodism arose, but at a time when religion held the foremost place in thought, speech, and action.

The Puritans, ultimately dividing into three principal bodies—the Presbyterians, Baptists, and Independents—were intensely earnest; they had amongst them some of the noblest men and the purest-minded women whom England has ever seen. They strove to make the whole nation religious after their own pattern. Public worship was conducted much after the fashion of Presby-

terian Scotland to-day. Sunday was strictly observed; there were no Saints' days; mince pies were not eaten at Christmas, nor village sports celebrated on May-day. Music was much practised in Puritan households, but the drama was disapproved, and the theatres were closed. Everywhere human life wore a grave and sober air. Although it is now fashionable to speak lightly of the Puritans, the world's indebtedness to them can hardly be over estimated. And yet many persons were unable to accept their presentation of religion. I speak not of the worldly, the pleasure seekers, or the vicious, who naturally resented their strictness; but spiritually-minded men rebelled against the formalism which succeeded to the zeal and tenderness of the early Puritans, when war and state policy had debased the piety of their successors. The Reformation had lessened the power of the priesthood, yet Milton discovered, under the rule of the Long Parliament, that

> "New presbyter was but old priest writ large;"

and then, as in the days of Archbishop Laud,

> "The hungry sheep looked up, and were not fed."

Men were yearning to feel Christ closer to their spirits, a Saviour from the power as well as from the guilt of sin, a Comforter in their sorrows, a Guide in their perplexities, to know His Gospel a

real glad tidings to all, specially to those who lived in cottages and passed their days in toil. Men had grown weary of disputings about methods of Church government, whether by Popes, Bishops, Presbyters, or Ruling Elders.[1] The Scriptures—particularly those of the Old Testament—were appealed to, as if they were an inflexible code of rules, to justify the acts of men who, as they rose to power, cruelly persecuted those who differed from them. Many who could not find satisfaction in the public worship left off attending. Some of these were called Seekers: "to be a Seeker," said Oliver Cromwell, "is to be of the best sect next to a Finder."

THE RISE OF THE FRIENDS.

Thus there was a widely spread yearning for a presentation of Christianity, more spiritual and less theological, more ethical and less dogmatic, more practical and less ceremonial, than that then dominant. Hence when an apostle of such a

[1] "The theology of those days from the Reformation onwards had been a mere play of logic and word fence around the profoundest subject. The reign of scholasticism had never really come to an end. Words and notions, not things and facts, had been hitherto the subject of endless, weary, unprofitable controversy. . . . Oh, the world was weary of them all." CURTEIS, *Bampton Lectures*, 1871, 2nd Ed., pp. 252, 253.

faith stood forth, he found numbers of persons prepared to accept his message.

George Fox was a young Leicestershire shepherd, who, in the constant companionship of his English Bible, had for years been seeking the way to peace and fellowship with God. The story of his quest, and of its joyful ending in the vision of Christ spiritually nigh unto him, and able to speak to his condition, has often been quoted and should be read in his Journal. When he had himself thus come immediately to God, and had realised his experience, he went forth to direct others to the light, teaching, and government of Christ in their own minds and consciences. In the words of an Anglican bishop :—

"Fox judged truly that the new Protestant scholasticism had not reached to the heart of things in any image of past experience, or in any printed book however sacred : that academic learning was not in itself an adequate passport to the Christian ministry : that the words of God could not supersede the Word of God. He realised as few men have ever realised, that we are placed under the dispensation of the Spirit : that the power from on high with which the risen Christ promised to endue His People was no exceptional or transitory gift, but an Eternal Presence, an unfailing spring of energy, answer-

ing to new wants and new labours. He felt that the Spirit which had guided the fathers was waiting still to lead forward their children : that He who spoke through men of old was not withdrawn from the world like the gods of Epicurus, but ready in all ages to enter into holy souls and make them friends of God and prophets."[1]

Many of the Seekers joined the ranks of the Finders as they listened to this ministry.

THE CHILDREN OF LIGHT.

They were at first called the Children of Light, because they spoke so much of the light of Christ, "the true light which lighteth every man that cometh into the world."[2] A year or two later they were nick-named Quakers, and they themselves took the name of Friends. It is worthy of note, that at the outset they did not wish to found another religious sect; they hoped that all Christian people might come to obey the light of Christ in their own hearts, and that so a great reformation, social as well as religious, might be wrought throughout Christendom. In a little while, however, it was plain that no such vast result was quickly to follow from their teaching, but companies of persons were drawing together in towns and villages, holding the same faith, and

[1] WESTCOTT, *Social Aspects of Christianity*, pp. 124, 125.
[2] *John* i. 9. A.V.

led by it into like practices as respects conduct and worship.[1] During the Commonwealth, and throughout the reign of Charles II., the Friends were constantly growing in numbers in this and other countries, and by 1690 were a numerous and well organised people.[2]

THE FIRST BOND OF UNION.

That they should thus, unintentionally, have become a distinct religious body, can occasion no surprise. The force which had drawn them together was a common faith in the immediate teaching of the Spirit of God in their own hearts and consciences, and this vivid sense of the spiritual presence of their risen Lord affected all their thoughts about religion, including both that large body of doctrine and of practice which they still held in common with other Protestants, as well as that which was distinctively their own. Their conception of Christianity was so much more

[1] Yet in a different way from that at first anticipated, the catholic nature of spiritual Christian truth has been manifested. The Friends have been more successful in influencing other religious bodies than in building up their own. "The Society . . . has been able, with the most extraordinary success, to infuse the spirit and essence of George Fox's teaching into the very veins (as it were) of the modern world. It has all but put down slavery: it is on its way, I hope, to put down war." CURTEIS, *Bampton Lectures*, p. 255.

[2] See Note A, p. 69.

spiritual than that of most other professors, and its outcome in regard to conduct so practical and far reaching, that it is hard to see how they could have continued in fellowship with those from whom, in various ways, they had really parted company.[1]

Whilst the sense of the reality of the Spirit's teaching and government has sometimes dawned upon the soul almost as a new gospel, the Friends,

[1] Wm. Penn says in his "Primitive Christianity Revived": "That which the people called Quakers lay down, as a main fundamental in religion, is this, that God, through Christ, hath placed a principle in every man, to inform him of his duty, and to enable him to do it; and that those that live up to this principle, are the people of God; and those that live in disobedience to it, are not God's people, whatever name they bear, or profession they may make of religion. . . . By this principle they understand something that is Divine, and though in man, not of man, but of God; it came from Him and leads to Him all those that will be led by it. . . . It is the Spirit given to every man to profit withal." WILLIAM PENN, *Primitive Christianity Revived*, 1696. Collected Works, folio, vol. 2. p. 855.

"The one corner stone of belief," writes Caroline E. Stephen in 1890, "upon which the Society of Friends is built, is the conviction that God does indeed communicate with each one of the spirits He has made, in a direct and living inbreathing of some measure of the breath of His own life; that He never leaves Himself without a witness in the heart as well as in the surroundings of man; and that in order clearly to hear the Divine voice thus speaking to us we need to be still; to be alone with Him in the secret place of His Presence; that all flesh should keep silence before Him." *Quaker Strongholds*, p. 20.

as a body, disclaim having received any fresh revelation of Divine truth different from the Gospel of Jesus Christ.

"PRIMITIVE CHRISTIANITY REVIVED"

was the title of one of William Penn's works, in which he defended the position taken up by himself and his fellow professors; the phrase aptly defines the Friends' attitude towards historic Christianity. As the realisation of spiritual illumination was not a new Gospel, neither was it the whole Gospel of Christ; its place in relation to the entire body of revealed truth has at different times been defined in documents issued by the Society.

CREEDS AND CATECHISMS.

In the seventeenth century—as well as more recently—several writers (Fox, Penington, Barclay, Keith), published doctrinal catechisms; but in the main the Friends have been shy of setting forth their belief in catechisms or creeds, both because these are liable to represent religion as an affair of the head, the mind, and the memory, rather than a life centred in the heart, and also because of their tendency to fossilize the expression of growing truth. One reason why the Friends have found it so hard to make their religious position understood, is because they

cannot hand to anyone who asks them of their faith, a formal confession like that of the Westminster Assembly, which does duty for the Presbyterians, or a series of dogmatic articles, like the thirty-nine which embody the Anglican belief. Nevertheless the first section of their "Book of Discipline" is wholly devoted to an exposition of Christian doctrine.[1]

RETENTION OF FUNDAMENTAL TRUTH.

The early Friends, says this volume, "were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever present Head of the Church in its aggregate capacity, but also as the life and light, the spiritual ruler, teacher and friend of every individual member. These views did not lead them to the abandonment of those doctrines which they had previously held, in regard to the manhood of Christ, His propitiatory sacrifice, mediation and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know His will, and

[1] See Note B, p. 70.

become quick of understanding in the fear of the Lord."[1]

It will be found that the Friends' doctrinal statements practically include all those foundation truths—"the common doctrines of Christianity" as William Penn calls them—which are embodied in the Apostles' Creed.

The very strong desire to be entirely truthful in speech and action led to the abandonment of some religious terms in common use, and this occasioned the supposition that the Friends had renounced the truths signified by those terms, whereas they had in reality only adopted simpler, more scriptural, or more correct language for expressing those truths. This is well illustrated by their attitude towards

THE HOLY SCRIPTURES.

It has not been customary in the Society to style the Bible "the Word of God,"[2] inasmuch as

[1] *Book of Discipline*, 1883, pp. 169, 170.

[2] "If we always spoke of 'the Holy Book,' instead of 'Holy Bible,' it might come into more heads than it does at present that the Word of God, by which the heavens were of old (2 *Peter* iii. 5-7), and by which they are now kept in store, cannot be made a present of to anybody in morocco binding; nor sown on any wayside by help either of steam plough or steam press."—JOHN RUSKIN, *Sesame and Lilies*, pp. 34, 35.

this is a title given to Christ Himself.[1] This departure from common usage has sometimes been thought to denote a low estimate of the Scriptures, but the fact is that Friends have very highly esteemed them, and have constantly exhorted one another not only to be familiar with their contents, but also to live under the government of their inspiring Spirit, as the surest way of coming to an intelligent understanding of their teaching, and a life conformable to their precepts. More to be relied on than an intellectual knowledge of the letter of Scripture is moral conformity to its spirit. Here was the real point of divergence between the Puritan and the Friend regarding the Bible.[2] Because Samuel hewed Agag in pieces before the Lord, the Puritan deemed that he should do likewise; the Friend interpreted the incident in the light of the progressive revelation of the Divine will, and the example of the Saviour who "came not to destroy men's lives but to save them." It is quite true that the Friends rebelled against the Calvinistic method of using the Bible, which in practice substituted for the authority of the Church that of a printed book, construed like an act of Parliament, by the wit and wisdom of men; but this revolt did not lead them to discard the authority of Scripture, spiritually interpreted, nor

[1] *John* i. 14. [2] See Note C, p. 70.

to withhold from it their high esteem. "No society of professing Christians," said William Penn, "could have a more reverent and honourable esteem for the Scriptures." George Fox [1671] wrote in these terms:—"And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 *Peter* i. 21) 'spake as they were moved by the Holy Ghost.' We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ); and that they are 'profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works,' (2 *Timothy* iii. 16, 17); and are able to make wise 'unto salvation through faith in Christ Jesus.' We call the Holy Scriptures—as Christ and the apostles called them, and holy men of God called them—the words of God."[1]

The history of the use of the Bible in the Society is very interesting. The early preachers were furnished with copies as part of their outfit, and long before the rise of Bible Societies, the families of poor Friends were supplied from the denominational funds. There was however for some generations great jealousy of a formal use

[1] *Book of Discipline*, 1883, p. 5.

of the Bible, and it was not till after the close of the eighteenth century that the daily family reading of Scripture became general. A few years later Scriptural instruction obtained, in the Friends' schools, a much more important place than that it had before occupied. The helpful influence of these measures upon the religious life of Friends subsequently led to a freer use of the Bible in their meeting houses. The rise and extension of their First-day school work also promoted the searching of Scripture by many of their members; and on the other hand the absence from the Society's official documents of any dogmatic definition of the manner and extent of inspiration is believed to have been helpful in promoting the moral and spiritual service of Scripture. The Friends' position towards the inspired volume has not been fundamentally affected by the progress of scientific and historical discovery, however much these may have modified individual views as to the significance of parts of its contents.

At the present time one of the Advices[1] which are periodically read runs :—

"Be diligent in the private perusal of the Holy Scriptures; and let the daily reading of them in your families be devoutly conducted."

[1] See Note D, p. 71.

A Query[1] annually considered by every congregation asks—"Are you individually frequent in reading, and diligent in meditating upon the Holy Scriptures? And are parents and heads of households in the practice of reading them in their families in a devotional spirit, encouraging any right utterance of prayer or praise?"

Recurring for a moment to the era of the Reformation, we have noted how the Protestants then rescued the Bible from the darkness to which Rome had consigned it. The Friends subsequently accomplished a further work in rescuing it from a hard, legal, and almost exclusively intellectual treatment, and insisting that the true meaning of Scripture was best known by readers who approached it with moral sympathy, as well as with intelligence. The same Spirit who had inspired the authors of Scripture, abode yet in the hearts of those who read, to interpret and apply its precepts. In this matter the Reformation had recovered, and given fresh expression to the dormant sense of

INDIVIDUAL RESPONSIBILITY,

which the Friends carried a stage further, and made the thought their own more entirely

[1] See Note D, p. 74.

than any other Protestant denomination.[1] "Individual faithfulness" has been a favourite watchword, often appealed to as a secret of holy living more to be relied on than the observance of ceremonial acts. The Society has sometimes placed even its own regulations in unfavourable apposition to the faithfulness of the individual.[2] There is however no real conflict between the two things: wise arrangements for collective action are good, and so too is individual loyalty to duty.

THE SPIRITUAL CHARACTER OF THE KINGDOM OF CHRIST.

A spiritual idea of the Kingdom of Christ governs the Friends' conception of Christianity, both on its doctrinal, and on its practical side. "The Kingdom of God is not eating or drinking, but righteousness and peace and joy in the Holy Ghost."[3] The Gospel of Christ is to be known, not in word but in power; not as a chain of

[1] "The Quakers express with the greatest force and exclusiveness the new thought of the Reformation, the thought of individuality." WESTCOTT, *Social Aspects of Christianity*, p. 123.

[2] "It is not to arrangements, however perfect, but to individual faithfulness to Christ, in daily dependence upon the help of the Holy Spirit, that we must look for growth in the truth, and vitality in the Church." *Book of Discipline*, 1861, p. 182.

[3] *Rom.* xiv. 17.

dogmas loosely held together, but as a spiritual force changing the heart, subduing the will, and bringing the whole nature under the rule of Christ by His Spirit.[1]

Dr. Lightfoot, the late Bishop of Durham, in an essay on the Christian Ministry, sketched the characteristics of the Kingdom of Christ in terms

[1] The following passage from the writings of William Penn is not couched in phraseology with which we are now familiar, but those who follow him will see how deep was his view of the work of grace in the heart of man.

"Repentance from dead works to serve the living God comprehends three operations, first, a sight of sin; secondly, a sense and godly sorrow for it; thirdly, an amendment for the time to come. This was the repentance they [the Friends] preached and pressed, and a natural result from the principle they turned all people unto. For of light came sight; and of sight came sense and sorrow; and of sense and sorrow came amendment of life; which doctrine of repentance leads to justification; that is, forgiveness of sins that are past, through Christ, the alone propitiation; and to the sanctification or purgation of the soul from the defiling habits of sin present; which is justification in the complete sense of that word; comprehending both justification from the guilt of the sins that are past, as if they had never been committed, through the love and mercy of God in Christ Jesus; and the creature's being made inwardly just through the cleansing and sanctifying power and Spirit of Christ revealed in the soul, which is commonly called sanctification. From hence sprang a second doctrine they were led to declare, as the mark of the prize of the high calling of all true Christians, viz.—perfection from sin, according to the Scriptures of Truth, which testify it to be the end of Christ's coming, the nature of his Kingdom, and for which his Spirit was given." (Fox, *Journal*, preface, pp. xxviii., xxix.)

which almost exactly agree with those held by the Friends. He says :—

"The Kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. It displays this character, not only in the acceptance of all comers who seek admission, irrespective of race or caste or sex, but also in the instruction and treatment of those who are already its members. It has no sacred days or seasons, no special sanctuaries, because every time and every place alike are holy. Above all it has no sacerdotal system. It interposes no sacrificial tribe or class between God and man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon, and draws strength." [1]

Dr. Lightfoot goes on to say why, in his judgment, this ideal cannot be carried out in practice, but with this we need not concern ourselves. Speaking broadly, the Friends have tried to fashion their Society upon the lines here laid down, and to make their practices square with these principles.

[1] LIGHTFOOT on *The Christian Ministry*, Epistle to Philippians, p. 181.

THE UNIVERSAL PRIESTHOOD OF CHRISTIAN DISCIPLES.

The Apostle Peter had taught that by virtue of their Christian faith the disciples of Asia Minor were "an elect race, a royal priesthood, a holy nation, a people for *God's* own possession."[1] This sense of the universal priesthood was almost lost in the corruption of the Christian Church. It was re-asserted at the time of the Protestant Reformation, and with increased energy by the Puritans, "nobles" as they accounted themselves, "by the right of an earlier creation, priests by the imposition of a mightier hand."[2] The Friends gave to this doctrine a still wider and more practical application. They held that all the disciples of Christ being members of this royal priesthood, there was neither room nor service for any special guild of priests intervening between God and men. "We are nothing, Christ is all";[3] "All of you live and walk in Christ Jesus, that nothing may be between you and God but Christ, in whom ye have salvation, life, rest and peace with God,"[4] are two much cherished seventeenth century sayings. "These views," says the "Book of Discipline," "struck at the very root of that great corruption in the Christian Church by

[1] 1 *Peter* ii. 9. R.V. [2] MACAULAY, *Essay on Milton*.
[3] FOX, *Journal*, vol. 1. p. 51. [4] Ibid, vol. 2. p. 504.

which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things."[1]

CONGREGATIONAL WORSHIP.

Whilst the New Testament has not furnished the Christian Church with a fixed directory of procedure in congregational worship, the principles by which it should be governed are clearly enunciated: "God is a Spirit: and they that worship him must worship in spirit and truth:"[2] "Where the spirit of the Lord is, *there* is liberty:"[3] "Let all things be done decently and in order."[4] The Friends endeavour to give practical effect to these principles, by meeting in silence at a stated hour, "in the name of Christ," *i.e.*, in reliance on all which that name signifies, accepting His words as ever true for those so gathered, "there am I in the midst of them." Congregational worship on this basis requires neither sacred building, nor the presence of any specially ordained minister;[5]

[1] *Book of Discipline*, 1883, p. 170.

[2] *John* iv. 24, R.V. [3] 2 *Cor.* iii. 17. [4] 1 *Cor.* xiv. 40.

[5] Respecting worship, the Society's "Book of Discipline" says:—"The worship which He appointed is a worship for which He provided no ritual. It may be without words, as well as with them; but, whether in silence or in utterance, it 'must be in spirit and in truth.' He is Himself the propitiation and the High Priest, the 'one

but any of the worshippers, if so drawn by the Spirit of Jesus, are at liberty to engage in vocal prayer or thanksgiving, or to address the company in words of testimony, warning, encouragement, or teaching. The apostolic picture of the early Christian gatherings at Corinth portrays the ideal of a Friends' meeting for worship. "Ye all can prophesy one by one, that all may learn, and all may be comforted ; and the spirits of the prophets are subject to the prophets ; for God is not *a God* of confusion, but of peace, as in all the churches of the saints."[6] Evidently it was not easy at Corinth to maintain at once the liberty of the Spirit, and the order required for edification. Nor have the Friends found it an easy task. Throughout their history they have been liable to the consequences of human infirmity ; sometimes the silence has been excessive, sometimes words are unprofitably multiplied, and speakers miss

Mediator between God and men.' Through Him all believers have the same privilege of free 'access by one Spirit unto the Father.' No man, or order of men, can worship for the rest. No priests distinct from the congregation were appointed by Christ ; the whole company of believers, redeemed by his blood, being themselves called, under the anointing of the Spirit, to be 'an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' The word *priest* is never applied in the New Testament to the Christian minister as such." *Book of Discipline*, 1883, p. 23.

[6] 1 *Cor.* xiv. 31-33. R.V.

their true vocation of silent waiting. Yet it is deemed wise to run these risks for the sake of maintaining the liberty of prophesying. By the appointment of officers—Elders—specially charged with responsibility for the decorous conduct of public worship, and by admirable counsels to its members dictated by long experience, the Society seeks to guard against the dangers that have been hinted at, whilst maintaining usages which are known by many to possess an almost unique power of solemnizing the human spirit, and making it sensible of the presence and the teaching of the Eternal. It would be easy to adduce many illustrations of the place and power of silent worship, over persons of every class, drawn from the experience of eight generations. In hundreds of Friends' meeting houses, Keble's lines find a continual fulfilment, where he would not have looked for it :—

'Twas silence in Thy temple, Lord,
When slowly through the hallow'd air,
The spreading cloud of incense soar'd,
Charg'd with the breath of Israel's prayer.

'Twas silence round Thy throne on high,
When the last wondrous seal unclos'd,
And in the portals of the sky,
Thine armies awfully repos'd.

And this deep pause, that o'er us now
Is hovering—comes it not of Thee?

Christian Year, Ordination.

See note H, p. 84.

THE CHRISTIAN MINISTRY.

Throughout the Society's history, spiritual gifts have been continually bestowed on its members, and a succession of ministers has been maintained: the whole number of persons in Great Britain, who now take part in vocal congregational service, probably amounts to nearly one thousand. Like their brethren and sisters, the ministers amongst Friends are commonly engaged in the ordinary affairs of life, and do not form a separate class. Some have been almost continuously occupied with religious service at home and abroad, but the majority have been tradesmen, bankers, doctors, merchants, teachers, artisans, and farmers, who have pursued these callings, whilst also following their religious engagements. They receive no remuneration from the congregations amongst which they minister, but travelling expenses are paid by the Society, and where the whole time is given to evangelistic service, as is the case with most foreign and some home missionaries, provision is necessarily made for their support. The Friends raise many thousands of pounds annually for their missionaries in China, India, Ceylon, Madagascar, Syria, and elsewhere. They have, however, a great dislike to making gospel service dependent upon money payments. They have continually defended their position with the

Lord's words, "Freely ye have received, freely give." (*Matt.* x. 8.)

Many take vocal part in meetings for worship very helpfully, without their ministry being recognised by the Society; but when a person's gift is often exercised, and particularly if he travels in the service of the Gospel, it is usual for the congregations forming a Monthly Meeting, to record such an one as an accredited minister of the Gospel. Still there is no distinction drawn as between clergy and laity. The Friends' theory is that they have no laity, because all their people are, or ought to be priests.

WOMEN'S MINISTRY.

Women, equally with men, share in the Christian ministry. In defence of this practice the usage of the early Christian Church is appealed to. Several times in the New Testament women are named who "did prophesy,"[1] or preached, instructions being also given that they were to be dressed modestly when speaking.[2] Pertinent too are the words of Peter on the day of Pentecost, in his quotation from the prophet Joel[3]: "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and YOUR DAUGHTERS SHALL PROPHESY, and your

[1] *Acts* xxi. 9. [2] 1 *Cor.* xi. 5. [3] *Acts* ii. 17, 18. R.V.

young men shall see visions, and your old men shall dream dreams ; yea and on my servants and my HANDMAIDENS in those days will I pour forth of My Spirit, and THEY SHALL PROPHESY." Those Scriptures which enjoin silence upon women are considered to refer to local or temporary conditions which have now passed away. The long experience of the Friends, and the more recent experience of the Salvation Army, supplying such instances of the possession of conspicuous spiritual gifts as those of Elizabeth Fry and Catherine Booth, are held to prove decisively that women are called of God and qualified for His public service as preachers and teachers.

FORMS OF PRAYER.

A constantly present thought with the Friends has been the supreme value of reality in religion. Hence they have had a dread of forms, including forms of prayer ; these are not used in their public worship, although the Lord's Prayer is sometimes repeated by individuals. The same fear of formalism has led to the abandonment of stated graces before meals. A silent pause is usually observed, with full liberty, however, for words of thanksgiving to be spoken when felt to be fitting, or called for. These periods of silence, occurring perhaps twenty or thirty times a week,

are often known to possess sacramental efficacy, graciously reminding as they do of the nearness of the spiritual world.

MISSION AND TEACHING MEETINGS: SINGING.

When the Society arose the fear of formal and unreal words or acts led to the general discontinuance of the congregational singing to which most of its people must have been accustomed. In theory singing was put on the same footing as preaching and vocal prayer—not arranged beforehand, but approved if it arose spontaneously under the prompting of the Spirit.[1] In practice it proved exceedingly difficult to continue the ministry of song on these lines, and in the course of years the practice of singing in worship virtually ceased. There has been some revival of the practice in this country, and in America it prevails to a large extent.

In the seventeenth century, besides the meetings for worship held on a basis of silence, there were gatherings—"Threshing Meetings"—which would now be called Mission Meetings, for reaching the masses of the people, in which there was probably little if any silence. Within the last fifty years it has been increasingly recognised that some variety

[1] See *Minute of Yearly Meeting*, 1675, *re* Singing.

of method in the conduct of religious gatherings is desirable; and many have been established for Scripture reading and teaching, in some of which place is found for the delivery of carefully prepared addresses. Mission Meetings are also held in which the singing of hymns is usual.

CHURCH GOVERNMENT.

The Society of Friends is governed by a series of synods, Preparative (or congregational), Monthly, Quarterly, and Yearly, in whose proceedings all members, men and women, may take part. Their constitution is strongly democratic, or more strictly theocratic, because the thought underlying all their procedure is, that the business is conducted under the presidency of Christ, present by His Spirit in the hearts of all. Decisions are arrived at without voting. The clerk, who combines the functions of chairman and secretary, announces and records the "sense of the meeting." When great diversity of opinion exists, an adjournment is usually agreed to, time and reflection often leading to more unanimity. The Monthly or smaller District Meetings are the hands of the Society; they receive and exclude members, are charged with the care of the poor and the education of children, appoint church officers, issue and receive certificates, or letters of introduction, on behalf of members changing

their place of abode, liberate ministers for religious service, and discharge much executive business. They appoint the Registering Officers of births, marriages, and deaths; Overseers to counsel the disorderly, visit the sick, and relieve the wants of the poor; also Elders to advise the Ministers, and to have charge of the order of public worship. The Quarterly or wider District Meetings, as their name implies are in session four times in the year, and comprise all the Monthly Meetings within an area of perhaps one or more counties. Their business is partly devotional and partly executive.[1] The Yearly Meeting is the final court of appeal, and the legislative authority for the Society throughout the district over which its jurisdiction extends. Between the sessions of London Yearly Meeting, a standing representative committee, "the Meeting for Sufferings,"[2] deals with business as it arises. It is attended monthly by both men and women from many parts of England.

The Ministers, Elders, and Overseers meet for conference and fellowship in a similar gradation of Monthly, Quarterly, and Yearly gatherings, whose duties are indicated by their official title—Meetings on Ministry and Oversight.[3]

[1] See Note D, p. 71.

[2] The title originated when sufferings from persecution formed the staple business.

[3] See Note E, p. 75.

CHRISTIAN LIFE AND PRACTICE: ECCLESIASTICAL DEMANDS.

From what has been already said it will be seen how the whole polity of the Society, its worship, its ministry, its government are based upon the universal priesthood of Christ's followers. The same principle has led to the strenuous resistance of claims to lordship over God's people. The Friends are independent of the services of the state clergy at the great events of birth, marriage, and death, having built up their own plans for registration, and observing their own usages—religious without being sacerdotal—for the solemnisation of marriage, and the burial of the dead. They objected to the payment of tithes, church rates, and kindred imposts. This non-compliance with ordinary usage has, in the past, been a cause of much suffering; now through altered laws, and some modification in the practice of Friends, this has almost ceased.[1]

[1] Respecting ecclesiastical demands, London Yearly Meeting writes [1832] :—"The forced maintenance of the ministers of religion is in our view a violation of those great privileges which God, in his wisdom and goodness, bestowed upon the human race when He sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth. Our blessed Lord put an end to the Levitical priesthood, and to all those ceremonial usages connected therewith, which were before divinely ordained under the law of Moses. The system of

MARRIAGE PROCEDURE.

It attests the statemanship of the early Friends that so early as the Commonwealth era, they succeeded in establishing a simple and impressive marriage ceremonial which the English courts recognised. Marriage is accounted a religious ordinance as well as a civil contract. With suitable regulations for securing publicity, good order, the consent of parents and registration, the parties mutually promise in a meeting for worship to be faithful to each other as husband and wife. From 1753 to 1837, the marriages of the Friends

tithes was not in any way instituted by Him, our holy Head and High Priest, the great Christian Lawgiver. It had no existence in the purest and earliest ages of his Church, but was gradually introduced, as superstition and apostacy spread over professing Christendom, and was subsequently enforced by legal authority. In thus enforcing, as due 'to God and holy Church,' a tithe upon the produce of the earth and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a Divine institution appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ. The vesting of power, by the laws of the land, in the king assisted by his council, whereby articles of belief have been framed for the adoption of his subjects, and under which the support of the teachers of these articles is enforced, is in our judgment a procedure at variance with the whole scope and design of the Gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator." *Book of Discipline*, 1883, pp. 138, 139.

and of the Jews were the only weddings permitted in England, other than those according to the usages of the Established Church. Marriages can now be celebrated in the Friends' Meeting Houses not only between those in membership, but also between those less closely connected with the Society. The existing regulations will be found at length in the "Book of Discipline," pp. 259—282.[1]

NO PART OF CONDUCT OUTSIDE CHRISTIAN OBLIGATION.

The doctrine of the indwelling of the Spirit has been to the Friends neither a philosophical idea, nor a pious opinion only, but an eminently practical faith embracing within its scope the whole of human life. The presence of the Spirit gives the power to translate the Apostle's advice into practice, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."[2] Hence little account is made of the popular distinction between things secular and things religious ; all work, all times, every employment that is not wrong may be accounted holy. Conduct beyond the reach of human law is not outside the Divine law. Doing unto others as we

[1] 1883 edition, with additions of Marriage Regulations as amended in 1888.

[2] 1 *Cor.* x. 31.

would that they should do to us enjoins entire integrity in trade. Where debts have not been paid, the Society holds that no legal discharge liberates the debtor from the obligation to pay them in full, should it ever be in his power to do so, and in the meantime declines to accept his contributions for religious or benevolent purposes.[1]

DRESS—AMUSEMENTS.

Every Christian community sensitive to the moral teaching of the Gospel has held that dress will be subject to its restraints. Simplicity, moderation, and truthfulness in attire and manner of living, have been constantly urged upon successive generations of Friends. In the seventeenth century, the sanctimonious dress, and closely cropped hair of the Puritans excited protest, whilst at a later date when growing wealth had introduced temptations to display, a costume gradually came into vogue, at first unintentionally, simply through nonconformity to the changing fashions of the world. In the middle of the nineteenth century, the opinion began to prevail that there were grave objections in this uniformity of attire, and the general sentiment changed to an approval of moderation and self restraint, rather than at aiming for the maintenance of a

[1] *Book of Discipline*, 1883, p. 206.

costume. In the seventeenth century the Friends shared, and in some directions enlarged the scope of the Puritan objection to sports. Hunting, shooting, music, dancing, dramatic performances were advised against, and very largely avoided. The present generation has modified its attitude to some of these pursuits; music and singing are now taught in almost all the Society's schools. The twelve pages [104-117] in the "Book of Discipline," devoted to counsel upon Christian self-denial, deserve perusal. They are divided into four sections: (*a*) simplicity[1] and moderation, (*b*) the use of intoxicants, (*c*) amusements and recreations,[2] (*d*) books and reading.

[1] See Note F, p. 77.

[2] The following passage is dated 1853:—

"The life of the Christian is not a dull and cheerless existence. There are no joys here below to be compared with those of which the renewed soul is permitted to partake, even upon earth, in the faithful service of the Lord. It is not then for the diminution, but for the increase, of their happiness, that we would affectionately invite our dear Friends unreservedly to submit all their pursuits, even those which may be intended as recreations, to the holy restraints and government of the Lord's Spirit. As this is the case, the various duties and enjoyments of the present life will be placed in their true relation to the life to come. The desires, the affections, the very tastes, will be 'renewed.' The occupations of our leisure hours,—and with many of our dear Friends these make up a large amount in the sum of their responsibilities,—our associations, our reading, our varied engagements of a social or more public nature, will be baptised into the Christian spirit." *Book of Discipline*, 1883, p. 110.

LANGUAGE.

Hardly any part of the Friends' usages has attracted more attention, or been less generally understood, than their disuse of certain words, and their adoption of certain modes of speech different from those in common vogue. Such were their avoidance of titles deemed to be flattering, their use of the singular pronoun *thou* for the less grammatical *you*, the avoidance of words derived from heathen worship, like the common names of the days of the week, also of such as seemed to imply that all times were not good, as "good day," and of others employed in a sense open to misconception like *church* for the building in which the church meets. Some of these scruples were of very early Puritan origin, some were floating in the air during the ferment of the Civil War, and some were the offspring of very tender consciences amongst the first generation of Friends. Many have been abandoned, some are forgotten. It would not serve any good purpose to discuss the reasons of these changes, though they are interesting in their relation to the growth and changes in a people's language, and the altering phases of religious thought; but it is very deserving of note, that all this scrupulosity regarding speech had its root in a deep sense of man's responsibility for his language—in harmony

with the impressive teaching of Christ, "By thy words thou shalt be justified, and by thy words thou shalt be condemned."[1] Words being an index of the state of the heart, where there is a sense of the spiritual abiding of Christ there will be tenderness of conscience not to transgress the Divine law, in the matter of speech. Truthfulness, reverence, and purity in language are enjoined on the followers of Christ, whilst the sense that all people are the objects of His love, and share the illumination of His Spirit, promotes obedience to the charge, "honour all men," with the avoidance of modes of speech running counter thereto. All the scruples of Friends in relation to speech, whether now observed or not, will be found to have had their origin in the grounds of conduct which have been indicated.

The duty of maintaining truthfulness of speech at all times and under all circumstances, when carried out in practice, removes the motives and reasons for swearing, hence arose the strong witness borne by the Society against the taking of

OATHS.

Its teaching on this matter has wrought a great change in public opinion, and brought about alterations in the laws of this and other countries.

[1] *Matt.* xii. 37.

William Penn expounded the position of Friends in these terms :—

"They uphold the sufficiency of truth speaking, according to Christ's own form of words of Yea, Yea, and Nay, Nay, among Christians, both from Christ's express prohibition, 'Swear not at all,' *Matt.* v. 34) ; and for that they being under the tie and bond of truth in themselves there was no necessity for an oath, and it would be a reproach to their Christian veracity to assure their truth by such an extraordinary way of speaking ; but offering at the same time to be punished to the full for false speaking, as others for perjury, if ever guilty of it ; and hereby they exclude with all true, all false and profane swearing ; for which the land did and doth mourn and the great God was and is not a little offended with it."[1]

Cruel were the sufferings which the refusal to swear brought upon the Friends in the first forty years of their history. Let me give one illustration : Francis Howgill, who had been a clergyman, was arrested in Kendal market, brought before a magistrate and tendered the oath of allegiance. He affirmed his entire loyalty to Charles II., but for refusing to swear he was sent to Appleby jail, from which he was only released by death, in 1668, after years of suffering. The Toleration

[1] Fox, *Journal*, preface, p. xxx.

Act of 1689 allowed Friends to affirm their allegiance, and subsequent measures extended the privilege of taking the affirmation instead of an oath. The punishment for false affirmation was made the same as for perjury. After the experience of more than two centuries, it is not known that a single instance has occurred, in this country, or in the United States, in which a person has been convicted of giving false evidence on affirmation. This signal illustration of the high standard of truthfulness obtaining amongst those who decline to swear, has had a great effect in extending religious liberty as respects the use of the affirmation. By the British measure of 1888 it has been enacted that any person "stating that an oath is contrary to his religious belief shall be permitted to make his solemn affirmation instead of taking an oath in all places and for all purposes where an oath is or shall be required by law."[1]

WAR.

In 1650, when George Fox was a prisoner in Derby jail, recruiting was in progress for the army, which under Cromwell's leadership overthrew Charles Stuart—subsequently Charles II.—at Worcester. A commission was offered to Fox, who declined it, inasmuch as he had "come into the covenant of peace, which was before wars and

[1] 1888, Chap. 46, Sec. 1. See Note I, p. 92.

strifes were," and he "knew whence all wars arose, even from the lust, according to James's doctrine," and now, said he, "I lived in the virtue of that life and power that took away the occasion of all wars."[1] This incident illustrates the position which Friends uphold as to the peaceable character of the Kingdom of Christ, and its incompatibility with private or international warfare. As numbers of the primitive Christian Church had withdrawn from the Roman legions sensible of the incongruity of the profession of arms with their allegiance to the Prince of Peace and obedience to His precepts, so in the seventeenth century many soldiers and sailors renounced their carnal weapons when the Spirit of Christ took possession of their hearts and ruled their conduct; and when, further, they recognised that all their fellow-men were potentially the subjects of His redeeming and enlightening grace. The poet asks—

> "Ah! when shall all men's good
> Be each man's rule, and universal Peace
> Lie like a shaft of light across the land,
> And like a lane of beams athwart the sea,
> Thro' all the circle of the golden year?"[2]

The answer is, just so soon as the government of Christ is more widely accepted, removing the roots and causes of warfare, casting out selfish-

[1] Fox, *Journal*, vol. 1., p. 69.

[2] Tennyson, *The Golden Year*.

ness, and inducing men not only to admire but to obey the Golden Rule. Slowly as the cause of international peace progresses, the Friends have succeeded in impressing the public mind with a knowledge of their abhorrence of war. This has been accomplished by suffering and unpopularity, repeatedly borne in the maintenance of their witness on this great subject. Their history is remarkable for the many preservations granted to those who refused to fight, when Pennsylvania was governed by Friends, during the Irish rebellion of 1798, and again during the secession war in the United States. The peaceable nature of the Kingdom of Christ is a theme on which the Society has often pleaded with those of differing views, and it has repeatedly urged upon Governments the duty, in the sacred interest of Justice, of determining disputes between nations by arbitration, or the action of law, rather than by the sword. The literature on this subject is unusually rich. Amongst the seventeenth century authors Robert Barclay ("The Apology") and William Penn may be particularly enumerated. In later times Dymond's "Essays on Morality" and John Bright's speeches may be referred to—also the chapter upon War in the "Book of Discipline." A weighty re-statement of the Friends' position has recently been issued, and will be found at length in Note G, p. 78.

PATRIOTISM.

In close connection with their protest against War, the Friends have often had to bear the charge of being unpatriotic, a charge, however, which they have constantly refused to admit. They hold that it is the duty of all good citizens to obey governments in matters not inconsistent with the Divine law, and to love and serve their country. They hold, however, that Christian patriotism is essentially different from heathen or Jewish patriotism, in both of which the love of the fatherland was hardly separated from hatred for other peoples, and rested on the idea that God was a tribal deity, who blessed Palestine but cursed Edom. The Friends believe that God's love is to all the children of men. Christ died for all, to all is given in smaller or larger measure the enlightening of His Spirit. God made of one blood all nations that dwell on the face of the earth.

RELIGIOUS LIBERTY.

We have already seen how the sense of responsibility to God was aroused by the Reformation, and deepened by the Friends' grasp of the spiritual nature of Christ's Kingdom. The relation of the Christian to his fellows is that suggested in the words, "One is your Master, even Christ, and

all ye are brethren."[1] Civil and religious liberty are necessarily dear to those whose lives are governed by loyal obedience to conscience. The stand made by the Society for religious toleration —for liberty of conscience—in the seventeenth century, is a memorable chapter in its history. For a period of almost forty years the sufferings of the Friends were cruel—not fewer than 13,000 were imprisoned in Great Britain, of whom more than 400[2] never came out of jail alive. Some were sold into slavery: the seizure of property went on to an enormous extent. These sufferings were endured with a meek and patient heroism, which wrought powerfully on public opinion. "When Charles II. came to the throne only one or two despised sects, like the Quakers and Independents,

[1] *Matt.* xxiii. 8.

[2] This number is larger than that stated in the first edition of this work. A valued correspondent who has made an exhaustive study of Besse's "Sufferings of the People called Quakers," has pointed out that the figure before given was certainly too small. It is probably now impossible to determine with absolute accuracy either the number who suffered imprisonment or the number who died in prison. The contemporary authorities are not entirely harmonious in their statements. Even if we knew the latter figure it would inadequately represent the mortality caused by the sufferings in jail, as many must have had their health ruined in those dreadful abodes, who ended their shortened lives in their own homes. The revised figures, if they err at all, are still on the side of under-statement.

maintained the doctrine of liberty of conscience"; [1] at the accession of William and Mary, the Toleration Act, granting a large instalment of that liberty which the Friends had demanded, and for which they had paid so costly a price, was passed with general approval.[2]

SLAVERY AND THE TREATMENT OF SUBJECT RACES.

The same religious considerations which determined the attitude of Friends towards religious liberty, war, and oaths, led them to question the equity of slavery, when that institution confronted them in the West Indies and the American plantations. At first they urged the humaner treatment and the ultimate emancipation of the

[1] GREEN, *History of the English People.*

[2] "That conscience should be free, and that, in matters of religious doctrine and worship, man is accountable only to God, are truths which are plainly declared in the New Testament, and confirmed by the whole scope of the Gospel, and by the example of our Lord and his disciples. The command, 'Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's,' points at the true limits of the civil power. The emphatic inquiry of the apostles, Peter and John, 'whether it be right in the sight of God to hearken unto you more than unto God, judge ye' (put, as it was, as a sufficient reason for disobeying an express command of the Council of Jerusalem to refrain from preaching the then new truths of the Gospel), practically illustrates what those limits are.

Negroes. As the years passed the protest of the Society grew stronger under the teaching of Woolman[1] in America, and of Clarkson and many others in Great Britain. For some generations no philanthropic cause was so warmly espoused as that of the abolition of the slave trade and slavery. The sense of the brotherhood of man was constantly appealed to during the course of this long struggle. In how many Nonconformist homes, where there were but few works of art, was to be seen the picture of the chained and kneeling slave over the motto, "Am I not a man and a brother?" It was the same faith in God's love towards all the children of men which led the Pennsylvanian colonists to deal kindly and justly with the Red Indians of North America. The excellent results which ensued have been recognised in recent times, when General Grant invited some of the Friends in the United States to take charge of the Indians living upon the reservations.

And, on the other hand, the language of the apostle Paul addressed to the converts in Rome, even under such a prince as Nero, shows plainly that, in purely civil matters, the Christian is to be subject to the civil authorities, and consequently that liberty of conscience is not to be used as an excuse for anything that is inconsistent with our duty to our neighbour, or with our peaceable subjection to law and order in things secular." *Book of Discipline*, 1883, p. 143.

[1] See Note F, p. 77.

PHILANTHROPY.

The Anti-Slavery cause is but one out of many philanthropies which have been warmly espoused by Friends. Their practical view of Christianity, with its catholic belief in human brotherhood, has had a natural outcome in promoting service for all sorts and conditions of men, when in suffering and need. Justice for criminals, prison reform, fair wages for labourers, the abolition of pauperism were laboured for in the seventeenth century. The same objects under changing conditions still are, and must be pursued by those who would follow in the footsteps of Him who "went about doing good."

> "Our Friend, our Brother, and our Lord,
> What may Thy service be?
> Nor name, nor form, nor ritual word,
> But simply following Thee.[1]

FRIENDS' PROFESSION IS ESSENTIALLY AFFIRMATIVE, NOT NEGATIVE.

Some who have looked at the Friends from the outside, and some, indeed, of their own number, noting chiefly the points wherein they abstain from the common usages of civil and religious society, have deemed their standpoint to be chiefly one of negatives—non-combatants, non-jurors,

[1] WHITTIER, *Our Master*.

non-sacramentarians. But those who have followed me thus far, will have seen that these are but the negative sides of a signally affirmative faith, harmonious with Christ's positive teaching —"Thou shalt love the Lord thy God": "Thou shalt love thy neighbour as thyself."[1] In reality, the Society's witness is positively to the peaceable character of the Redeemer's Kingdom, to the obligation of universal truthfulness, to the enjoyment of spiritual realities, rather than negatively against war, oaths, and ceremonies.[2] A living sense of the nearness of God's Spirit quickens the sensibility of the conscience, and inclines it to disallow practices which involve a real or supposed disloyalty to Christ, with a consequent interruption of the soul's fellowship with Him. The communion of the Holy Ghost is with the Friends a fundamental article of belief, its realisation in their view being independent of place, person, season, or ceremony, but dependent upon the truthfulness, sincerity, and obedience of the

[1] *Matt.* xxii. 37—39.

[2] "Our witness is not narrow and negative, but far-reaching in its scope and intensely positive in the active service for Christ's peaceable Kingdom to which it calls us. Seeing the issues of life and death in the clear light of the Spirit, we become impressed with the sacred worth of humanity in the sight of God." *Christianity and War.* An address from the London Yearly Meeting of Friends, 1900.

individual disciple: "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."[1]

HOLY SEASONS.

We observe the effect of these views in regard to the observance of times. The sense that all times are, or should be good to the Christian, suggested the scruple about using terms like "Good day" which might convey the contrary impression. The sense that all days are holy, and the knowledge that the consecration of special seasons tends to limit to those seasons the contemplation of truth needed for all times, prevented the Friends from falling into the Galatian error of superstitiously observing "days, and months, and times, and years." They unite with other Christians in keeping the first-day of the week for rest and congregational worship—though they endured no little suffering in resisting the burden of Puritan sabbatarianism.

> "The outward symbols disappear
> From him whose inward sight is clear;
> And small must be the choice of days
> To him who fills them all with praise!"[2]

[1] *John* xiv. 23.

[2] WHITTIER, *The Mystic's Christmas.*

SACRAMENTS.

The absence of the word *sacrament* from the pages of the Friends' "Book of Discipline," contrasts very strongly with the great place the term holds in the creeds, catechisms, and religious literature of Christendom: this feature is, however, one which is common to Holy Scripture as well as to the volume referred to. A Sacrament has been defined as "an outward and visible sign of an inward and spiritual grace." In the view of Christian truth which we have been portraying, a dedicated life is itself the great sacrament, whilst many of its details may be aids to the inflowing of spiritual grace. In respect to ceremonial rites the Society says :—

"It continues to be our settled conviction that, in establishing the New Covenant, the Lord Jesus Christ did not design that there should be any rite or outward ceremonial observance of permanent obligation in his church. His teaching, as in his parables, or as in the command to wash one another's feet, was often in symbols ; but it ought ever to be received in the light of his own emphatic declaration, 'The words that I speak unto you, they are spirit, and they are life.' His baptism is the baptism with the Holy Ghost, and with fire. He is himself 'the bread of life.' The eating of his body and the drinking of his blood is

not an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives of the fulness which is in Christ. It is this inward and spiritual partaking which is, we believe, the true Supper of the Lord."[1]

The position here taken up is neither that of the Roman and Greek churches who maintain that there are seven sacraments, nor that of the Protestant churches who declare there are "two only." The Friends affirm, that without recourse to ceremonial rite, or material symbols, they can enjoy the possession of every spiritual grace which has been promised to the Christian Church by her Master. It is impossible to conceive of lives more visibly witnessing to the grace of God, than those of many who have never received the rite of water baptism, or assisted at the eucharistic ceremonial. With respect to water baptism, the change in the rite from the bathing of an adult to the sprinkling of an unconscious babe, has greatly increased, if it has not introduced, the danger of fixing reliance upon a mechanical act instead of on a spiritual experience; whilst the wide-spread idolatry attending the celebration of the eucharist, its constant tendency to exalt a priestly caste inter-

[1] *Book of Discipline*, 1883, pp. 24, 25.

posing between man and his Maker, and its proved liability to debase men's conception of the Eternal, have confirmed Friends in their abandonment of the Jewish usages, which form the basis of the two Protestant sacraments. Nor has the effort to aspire after the conscious possession of the substance, whilst renouncing the shadow, been unavailing:

"Without the introduction into our worship of 'the consecrated elements,'" it has been lately said, "we do often in our religious meetings feel that we are fed by an Unseen Hand, . . . many of us at such times have, though in no carnal, material sense, been permitted to feel the Real Presence of Christ."[1]

Before passing from the necessarily brief discussion of a topic, to which many attach so much importance, I would repeat that the Friends' attitude towards ceremonial rites is not a merely negative one. They affirm that the baptism of the Holy Ghost must be known by the Christian, and that the life of the redeemed soul must be constantly nourished by a spiritual feeding on Christ. They repudiate the frequent assertion that they "have no communicants,"—all their people are, in theory, communicants. They are at one with the early Church in holding that many of the usages of human life, and many of the

[1] Dr. Hodgkin, in *Our Churches*, p. 193.

material substances around us, may be vehicles through which the spiritual life is nourished. As the sacramentum was in the first instance the soldier's oath, whereby he attested his loyalty to the Roman Emperor, and as the early Christians applied the term to the religious use of water, oil, wine, milk, honey, salt, to feet washing, kissing, bathing, eating and drinking,[1] so the Friends thankfully recognise that numberless occurrences will, to the humble and attentive disciple, become invaluable helps in confirming his loyalty to Christ :—the marriage tie a daily reminder of his relationship to the Bridegroom of souls, every meal a time for remembering the Lord's death. Stephen Grellet, a saintly evangelist, wrote :—"I think I can reverently say that I very much doubt whether since the Lord by His grace brought me into the faith of His dear Son, I have ever broken bread or drunk wine, even in the ordinary course of life, without the remembrance of, and some devout feeling regarding the broken body and the blood-shedding of my dear Lord and Saviour."

"In the holy life," as Dean Stanley said, "in the courageous act, in the just law, is the Real Presence of Christ. Where these are, in proportion as they recall to us His Divine excellence, there, far more than in any consecrated form or symbol,

[1] See SMITH, *Dictionary of Christian Antiquities*, vol. 2. p. 1831.

is the true worship due from a Christian to his Master."[1]

CONCLUSION.

Recurring to the Apostle's counsel, be "ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear,"[2] I recognise that it is in this meek spirit that the Friends should set forth their faith and practice. None know better than themselves that they are but a feeble people, as contrasted with what they might have been. Yet it would be a grave mistake to account them the representatives of a spent force. They still have a message to the members of other communities, as well as to those outside the churches, including the agnostic; and their history is instinct with teaching for their own people. Their presentation of Christianity is one which pre-eminently requires the presence of spiritual life to commend it to its own professors or to others. In the absence of life, the very disuse of forms and ceremonies may itself develop an unlovely formalism, destitute of the beauty which may be embalmed even in a dead form. The profession of a Friend carrying with it large responsibilities, as well as ennobling privileges,

[1] STANLEY, *Christian Institutions*, p. 281.

[2] 1 *Peter* iii. 15. R.V.

demands the dedication of the whole nature. The Society has suffered from sometimes allowing integral parts of Gospel truth to be under-valued, but these losses have been slight compared with those that have attended the inroads of the worldly spirit, which under an endless variety of forms, is ceaselessly at enmity with God. It is a mistake to suppose that this spirit was not present in the earliest and most active days of the Society's history. It is also a mistake to account every change in the outward manifestations of Christian life a token of declension. Every change must be judged on its own merits. A free, self-governing Church, believing in the constant presence in its midst of the Holy Ghost, should be able readily to adapt its procedure to the constantly changing requirements of the age. Many changes made from time to time in the usages of Friends have been signs of life : such have been the growth of anti-slavery, temperance, and missionary effort, practical interest in the education of their own members, and their extensive Sunday School work particularly amongst adults.

The moral and religious condition of the British nation at the opening of the twentieth century is marked by many points of similarity to that existing in the middle and later years of the seventeenth. In an age intoxicated by the accumulation of wealth, by the pursuit of pleasure,

by the possession of great material forces, it is for the Friends still to witness in the walks of ordinary life to the reality and the nearness of the spiritual world; to urge the claims of the Kingdom of Christ upon the reluctant allegiance of men, to insist that the changeless tokens of that Kingdom, alike in individuals and in communities, are righteousness, peace, and joy in the Holy Ghost. This Kingdom carries with it the credentials of its regal claims. The tests of spiritual and moral forces are their out-growths in human character. When Whittier writes :—

> "In joy of inward peace, or sense
> Of sorrow over sin,
> He is His own best evidence
> His witness is within";

he does but put into English speech the truth on which the Apostle insisted when he besought the Roman Christians, by the mercies of God, to dedicate their whole selves, as living sacrifices, that they might "*prove*[1] what is the good and acceptable and perfect will of God." If in this direction the Friends have a message to those outside the churches, they believe there is great need for the churches themselves to be aroused to bear a clearer witness to the moral and spiritual side of Christianity, menaced as it is by the excessive veneration of ceremonialism, as well as by the

[1] *Rom.* xii. 2

intrusion of a music-hall morality, and the unspiritualising influences of wealth, pleasure, lust, and militarism.

One of our foremost historians has recently given the world his estimate of the Friends' work, in terms we should not have ventured to employ. We believe, however, that he has accurately defined the ideal which they have had set before them, and have sought to live up to—subject, of course, to the manifold limitations and imperfections of humanity. No community can have been called to a loftier service, nor one less liable from the lapse of time to become obsolete. "When the Quakers entered into history it was indeed high time, for the worst of Puritanism was that in so many of its phases it dropped out the Sermon on the Mount. . . . Quakerism has undergone many developments, but in all of them it has been the most devout of all endeavours to turn Christianity into the religion of Christ." [1]

[1] JOHN MORLEY, *Oliver Cromwell*, p. 429.

NOTES.

Note A.—See Page 21.

It is not possible to state the numbers of the Friends with absolute accuracy, but there cannot have been fewer than 50,000 in Europe and America, when William and Mary came to the throne. At the close of the nineteenth century the corresponding number may perhaps be taken at 150,000. The line of membership is now more sharply drawn. The published statistics show that in Europe and Australasia there are 20,000 persons in "membership," and nearly half as many more habitual "attenders" of meetings. In North America fourteen Yearly Meetings in correspondence with that of London report a membership of 94,000. The number of "attenders" is not known. [See *The Friend*, 6th January, 1899.] There are besides in America a number of communities who have at different times and for differing reasons broken away from the main body of Friends: the largest of these are the "Hicksites," with a membership exceeding 20,000. In Great Britain there are nearly 400 Friends' congregations, grouped into eighteen Quarterly Meetings. The number of "Recorded Ministers" is 364: men 219, women 145. The number of pupils, adults and children, in the Friends' First-day Schools in Great Britain is nearly 46,000. The Friends' Foreign Mission Association has 79 missionaries, and upwards of 1,000 native helpers, labouring in India, Madagascar, China, and Syria.

[See *Minutes of London Yearly Meeting*, 1900.]

Note B.—See Page 24.

Doctrinal Statements.

Under the pressure of external criticism, or internal differences, the Society of Friends has on several occasions found it needful to avow its doctrinal faith in documents of a semi-creed-like character. Such was an epistle addressed to the Governor of Barbadoes in 1671 by George Fox and others; also "A Declaration of Christian Doctrine" issued in 1693. A widely spread secession in the United States prompted a "Declaratory Minute" of London Yearly Meeting, 1829; and some differences in this country pronouncements in 1835 and 1836. Extracts from these documents will be found in the "Book of Discipline," part 1; *Christian Doctrine*, pp. 3—28. The most systematic attempt to frame a Declaration of Christian Truth was made in 1887, when a conference of representatives from London and Dublin Yearly Meetings, and from most of those on the American Continent, drew up a lengthy document consisting chiefly of passages previously issued in epistles and minutes. This Declaration has been adopted by most of the American Yearly Meetings, whilst those of London and Dublin received, but did not adopt it. The text of the "Declaration," together with the Minute made respecting it by London Yearly Meeting in 1888, will be found in the Printed Proceedings for that year, pp. 33—48.

Note C.—See Page 26.

"The substitution of the book for the church was the essence of the protestant revolt, and it was the essence of Cromwell's whole intellectual being. Like 'the Christian Cicero,' twelve centuries before, he said, 'We who are instructed in the science of truth by the Holy Scriptures know the beginning of the world and its end.' Cromwell's Bible was not what the Bible is to-day. Criticism—comparative, chronological, philological, historical—had not impaired its position as the direct word of God, a

single book, one and whole, one page as inspired as another, one text as binding as another. Faith in the literal construction of the word was pushed to an excess as much resembling a true superstition or over-belief, as anything imputed to the catholics. . . . The God to whom Cromwell in heart as in speech appealed was no stream of tendency, no super-naturalistic hypothesis, no transcendental symbol or synthesis, but the Lord of Hosts of the Old Testament. The saints and puritans were the chosen people. All the denunciations of the prophets against the oppressors of Israel were applied to the letter against bishops and princes. And Moses and Joshua, Gideon and Barak, Samson and Jephthah, were the antetypes of those who now, in a Christian world, thought themselves called, like those heroes of old time, to stop the mouths of lions, and turn to flight the armies of the aliens." JOHN MORLEY, *Oliver Cromwell*, pp. 51-53.

NOTE D.—SEE PAGES 28, 29, 42.

GENERAL ADVICES.

[*Read annually in all the meetings of Friends in Great Britain.*]

Take heed, dear Friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father. Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures; and let the daily reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our Meetings for Worship.

Live in love as Christian brethren, ready to be helpful one to another, and sympathizing with each other in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all: be kind and liberal to the poor, and endeavour to promote the temporal, moral, and religious well-being of your fellow-men.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

Let the poor of this world remember that it is our Heavenly Father's will that all his children should be rich in faith. Let your lights shine in lives of honest industry and patient love. Do your utmost to maintain yourselves and your families in an honourable independence, and, by prudent care in time of health, to provide for sickness and old age, holding fast by the promise, "I will never leave thee nor forsake thee."

Whatever be your position in life, avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the needless frequenting of taverns and other public-houses, and the unnecessary use of intoxicating liquors.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring, above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children: inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

Finally, dear Friends, let your whole conduct and conversation be such as become the Gospel. Exercise yourselves to have always a conscience void of offence toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord; continue in his love; endeavouring to keep the unity of the Spirit in the bond of Peace.

QUERIES.

[*Read and considered annually in the Friends' Monthly Meetings.*]

1*st.* What is the religious state of your Meeting? Are you individually giving evidence of true conversion of heart, and of loving devotedness to Christ?

2nd. Are your Meetings for Worship regularly held: and how are they attended? Are they occasions of religious solemnity and edification, in which, through Christ, our ever-living High Priest and Intercessor, the Father is worshipped in spirit and in truth?

3rd. Do you "walk in love, as Christ also hath loved us"? Do you cherish a forgiving spirit? Are you careful of the reputation of others: and do you avoid and discourage tale-bearing and detraction?

4th. Are you individually frequent in reading, and diligent in meditating upon the Holy Scriptures? And are parents and heads of households in the practice of reading them in their families in a devotional spirit, encouraging any right utterance of prayer or praise?

5th. Are you in the practice of private retirement and waiting upon the Lord; in everything by prayer and supplication, with thanksgiving, making your requests known unto Him? And do you live in habitual dependence upon the help and guidance of the Holy Spirit?

6th. Do you maintain a religious life and conversation as becometh the Gospel? Are you watchful against conformity to the world; against the love of ease and self-indulgence; or being unduly absorbed by your outward concerns to the hindrance of your religious progress and your service for Christ? And do those who have children or others under their care endeavour, by example and precept, to train them up as self-denying followers of the Lord Jesus?

7th. Do you maintain a faithful allegiance to the authority of our Lord Jesus Christ as the one Head of the Church, and the Shepherd and Bishop of souls, from whom alone must come the true call and qualification for the ministry of the word? And are you faithful in your testimony to the freeness and spirituality of the Gospel dispensation?

8th. Are you faithful in maintaining our Christian testimony against all War, as inconsistent with the precepts and spirit of the Gospel?

9th. Do you maintain strict integrity in all your transactions in trade, and in your other outward concerns? and are you careful not to defraud the public revenue?

10th. Are your Meetings for Church affairs regularly held: and how are they attended? Are these Meetings vigilant in the discharge of their duties towards their subordinate Meetings, and in watching over the flock in the love of Christ? When delinquencies occur, are they treated timely, impartially, and in a Christian spirit? And do you individually take your right share in the attendance and service of these Meetings?

11th. Do you, as a Church, exercise a loving and watchful care over your younger members; promoting their instruction in fundamental Christian Truth, and in the Scriptural grounds of our religious principles; and manifesting an earnest desire that, through the power of Divine grace, they may all become established in the faith and hope of the Gospel?

12th. Do you fulfil your part as a Church, and as individuals, in promoting the cause of truth and righteousness, and the spread of the Redeemer's Kingdom at home and abroad?

Note E.—See Page 42.

Advices to the Office Bearers amongst Friends.

Be constant in your endeavours, through the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading, and diligent in meditating upon the Holy Scriptures, and be careful not to misquote or misapply them. In preaching, writing or conversing about the things of God, keep to the use of sound words or Scripture terms.

Be careful to adorn the doctrine of God our Saviour in all things; keep yourselves unspotted from the world, and be examples of meekness, temperance, patience and charity.

Be watchful not to become entangled with the cares of this world, and guard against the snare of accumulating wealth, manifesting Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who speak in the ministry; watching over the young and inexperienced with tender Christian concern, encouraging all in the right way of the Lord.

In the exercise of the ministry wait for the renewed putting forth of the Holy Spirit: be careful not to exceed the measure of your gift, but proceed and conclude in the life and authority of the Gospel.

Preach not yourselves, but Jesus Christ the Lord; reverently asking wisdom of God, that you may be enabled rightly to divide the Word of Truth. Let nothing be done or offered with a view to popularity, but all in humility and in the fear of the Lord.

Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry; the baptizing power of the Spirit of Truth accompanying the words being the true evidence.

Be tender at all times of each other's reputation, and watchful lest you hurt each other's service. As servants of the same Lord, with diversities of gifts, but the same Spirit, maintain a lively exercise harmoniously to labour for the spreading and advancement of the Truth.

Let Ministers endeavour to express themselves audibly and distinctly, and guard against all tones and gestures inconsistent with Christian simplicity. Let them beware of using unnecessary preambles, and of making additions towards the conclusion of a Meeting, when it was left well before.

When travelling in the service of Christ, be careful to move under His guidance. Let your visits be neither short and hurried, nor burdensome or unnecessarily expensive; giving no offence in anything, that the ministry be not blamed.

Prayer and thanksgiving are important parts of worship. May they be offered in spirit and in truth, with a right

understanding seasoned with grace. When engaged herein avoid many words and repetitions; and be cautious of too often repeating the high and holy name of God; neither let prayer be in a formal and customary way, nor without a reverent sense of Divine influence.

Finally, dear Friends, take heed to yourselves, and to all the flock amongst whom you have been called to labour. Be faithful; be patient; be in earnest to fulfil your appointed service, that when the Chief Shepherd shall appear, ye may receive the crown of glory that fadeth not away.

Queries Addressed to Members of Meetings on Ministry and Oversight.

1st. Are you engaged to watch unto prayer; that you may yourselves be preserved in humble dependence upon Christ, and in earnest religious exercise for the conversion of sinners, and for the edifying of the body in the faith and hope of the Gospel?

2nd. Do you occupy the spiritual gifts entrusted to you, faithfully, and to the honour of God?

3rd. Do you overcharge yourselves with trade or other outward engagements, to the hindrance of your service?

4th. Are you careful to rule your own houses well? And do you endeavour, by example and precept, to train up your families in a religious life and conversation consistent with our Christian profession?

Note F.—See Pages 47, 57.

John Woolman's "Journal" is the Quaker classic upon simplicity of life. The purity and spirituality of the author's style and sentiments have secured for his "Journal" a widely spread celebrity in Great Britain, and still more so in the United States. One edition is prefaced by an introduction from the pen of J. G. Whittier. Woolman lived at Mount Holly, New Jersey, and died at York in the course of a religious visit to England, 1772. He was instrumental in arousing amongst Friends in America a greatly quickened sense of the wrong of slave holding.

Note G.—See Page 53.

Christianity and War: an Address issued by the London Yearly Meeting of Friends, 1900.

We believe it right, at the present time, to give fresh expression to our testimony to the peaceable nature of Christ's Kingdom, and the unlawfulness of war to the Christian; in the hope of strengthening the witness borne by our own members, and of encouraging others, within and without the organised churches of this and other lands, who hold a like faith with ourselves upon the subject.

In preaching the Gospel of the Kingdom, our Lord proclaimed a new order of life,—the inward rule of the Father in the hearts of His children,—binding men together in brotherhood of mutual service, leavening humanity secretly as it possessed one soul after another, capable, like the mustard-seed, of almost infinite growth, yet co-existing for a time with the old order, like the wheat among the tares. The whole spirit of Christ's life and teaching exemplifies the peaceable nature of His Kingdom,[1] and shows that in its service the weapons of worldly passion are to be renounced; and the love and self-sacrifice, of which He is the sovereign example, are to take their place. Rejecting all violent subversion of evil institutions, Christ brought into the world a spiritual life which transforms humanity by regenerating its inner spirit. This transforming power in Christian civilization[2] has, amongst its other triumphs, already greatly contributed to the overthrow of many evil institutions closely allied with war; the gladiatorial games which were the passion of the Roman world; the institutions of ancient slavery, mediæval serfdom, and negro slavery; private war, that terrible scourge of the Middle Ages; and, in many countries, the practice of

[1] Read and consider: Matt. v.—vii. Matt. iv. 8—10. Luke ix. 51—56. Matt. xxvi. 52, 53. John xviii. 36. Mark xv. 29—32. Compare: Eph. vi. 10—18.

[2] For a general sketch of the influence of Christian civilisation, see Lecky, *History of European Morals from Augustus to Charlemagne*, vol. 2.

duelling. "After all," as Lord Salisbury has said, "the great triumph of civilization in the past has been in the substitution of judicial determination for the cold, cruel, crude arbitrament of war."[1] Warlike institutions must die away as brotherhood and justice grow. War is not a falling short of the moral idea in a few points only: it tramples upon the moral law as a whole, and even sets human law at defiance. It is, therefore, so glaring an anachronism that a relatively small increase of enlightenment should suffice for its abolition. The growth of International Law, the increasing practice of Arbitration, and the setting-up of a permanent tribunal, as a result of the Hague Conference, show the hold that law is gaining over the life of nations. And for the enforcement of this law, the sanction of the public opinion of civilization has been found sufficient. Justice is a potent "miracle-worker amongst men."[2]

We believe, then, that the spirit of Christ will ultimately redeem national as well as individual life. We believe further that, as all church-history shows, the human means will be the faithful witness borne by Christ's disciples. It has been well said, "It seems to be the will of Him, who is infinite in wisdom, that light upon great subjects should first arise and be gradually spread, through the faithfulness of *individuals* in acting up to their own convictions."[3] This was the secret of the power of the early Church. The blood of the Christians proved a fruitful seed.[4] In like manner the staunchness of early Friends and others to their conscientious convictions, in the Seventeenth Century, won the battle of religious freedom for England.[5] We covet a like faithful witness against war from Christians to-day. Throughout all the relations of private and public life, the Christian is bound, as a paramount duty, to faithful allegiance to the Kingdom of God and the divine will which

[1] Speech at Brighton, 19th May, 1892.
[2] John Bright, speech at Limerick, 14th July, 1868.
[3] Joseph Sturge, see *Life* by Henry Richard, p. 415.
[4] "Semen est sanguis Christianorum."— TERTULLIAN, *Apology*, chap. 50.
[5] See MASSON, *Life of Milton*, vol. vi. pp. 587, 588.

is its law, and thus only can discharge aright his duties to family, country, and humanity. The opening words of the Lord's Prayer are not devotional aspirations merely, but a threefold vow to this supreme service: "Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so on earth."[1]

So long as the Christian conscience sleeps, we cannot expect its ideals to find adequate expression in national policy. The Church of Christ is unfaithful to her trust if she does not confront the world with the teaching of her Master. She is not to rest content with registering the current conception of national righteousness: it is her place to give moral leadership to the nation (as was nobly done at the time of the Venezuelan difficulty), and to silence with her clear voice the popular clamour of passion and hate.

Other causes, however, besides unfaithfulness, deter many from bearing steadfast witness. The sanction given to war in the Old Testament is often regarded as sufficient warrant for its being waged at the end of nineteen centuries of Christian enlightenment. But the Old Testament is the record of a progressive revelation conditioned at each stage by human capacity to receive and realise it. It is the biography of a people whose spiritual horizons continually enlarged, until inspired prophets could foresee a day when "nation shall not lift up sword against nation, neither shall they learn war any more,"[2] and could understand that the world's redemption would be wrought by the suffering Servant of the Most High.[3] The Sermon on the Mount shows that our Lord Himself regarded the moral laws of the Old Testament as rudimentary, to be extended in scope and deepened in character by His own fuller teaching. Men of faith, living in the dawn of revelation, reached out after God, even amid the institutions of polygamy and slavery and blood-revenge. We, in like manner, are to be faithful to the guidance of the noontide light, shed on us in the face of Jesus Christ.

[1] *Matt.* vi. 9, 10, R.V. [2] *Isa.* ii. 4. *Micah* iv. 3. [3] *Isa.* lii. 13—liii. 12.

Again, the maxim of unchristian statecraft, "the end justifies the means," is often allowed to over-ride the witness against war. We think of the goal, and forget the nameless atrocities by which it is sought. A clearer vision would show us that, in spite of the self-sacrifice, inspired by devotion to one's country, which shines on the battle-field, the actual operations of warfare show that it is essentially a "soul-blinding, heart-blurring business,"[1] vitiating the moral atmosphere, callous to the divine worth of human life, its iron discipline trampling on the will and conscience of the soldier, its bloodshed begetting on the one hand hatred and revenge, and on the other the insolent pride of conquest, its stricken field a seed-plot for further strife;

"For what can war, but endless war still breed?"[2]

Surely such aid must desecrate the holiest cause. Christ's words, in rejecting the like temptation, should be ours: "Thou shalt worship the Lord thy God, and him only shalt thou serve."[3]

"To further Heaven's ends we dare not break Heaven's laws."

But the difficulty which is perhaps most often felt arises from the fact that, since even the most advanced nations are as yet only imperfectly Christian, their conduct is governed by mixed motives, and not by the pure spirit of Christ. Acquiescence in the action of the nation, whether right or wrong, is commonly regarded as the only patriotism. But devotion to the highest interests of our country and loyalty to truth alike require that we "obey God rather than men,"[4] and, in the meekness and gentleness of Christ, bear witness against wrong at the cost of unpopularity and even suffering. The lover of his country is jealous of her honour in the court of conscience of mankind, careful of all the finer elements of her character, deeply concerned to

[1] Archibald Forbes.

[2] MILTON, *Sonnet to the Lord General Fairfax.*

[3] *Matt.* iv. 8–10.

[4] *Acts* v. 29.

maintain that moral vigour which is the life of national greatness; for he knows that—

"By the soul
Only, the nations shall be great and free."

The question is often asked, "How would England fare if she abandoned her reliance on armed force?" We answer that, as the change we have fore-shadowed takes place, she will grow into a larger and a nobler spirit than the England of to-day. The energy, the self-sacrifice, and heroism which now sport their God-given strength in the service of death will be animating an era of fuller brotherhood. As man advances, the moral forces of righteousness and goodwill become more and more the basis of power. They have given our country her moral influence in the world, and are the true foundation on which her empire now rests. It is difficult to set limits to the strength she would possess if her national character and policy became fully Christian. But, if sacrifice and loss were her portion, her service to the Kingdom of God might even become the greater for her suffering.

The progressive deterioration of character which in fact accompanies war verifies the urgent need of fostering the spirit of national righteousness, which, as it extends, will give our statesmen the necessary mandate for a Christian policy of peace, with its consequent effect upon armaments.

In bearing witness to peace, we may find some questions hard to determine, as is the case also in carrying out other duties, such as truth-speaking and self sacrifice. Many of these will be resolved as we endeavour with singleness of heart to know and to do our own personal duty. They should not, in any case, draw us away from faithfulness to the far larger parts of the question, where the light is clear.

Nor should our convictions lead us to think lightly of the loyalty to what they believe to be their country's service which ennobles the lives of many soldiers. It is not the soldier's heroism, but the work in which he is

* WORDSWORTH, *Dover on the Day of Landing.*

engaged, that we believe to be repugnant to the teaching and life of Christ.

Our position with respect to peace cannot be isolated without loss from the rest of our faith. The all-loving character of God, who makes His sun to rise on the evil as well as upon the good, not only furnishes the basis of our Lord's command to "love our enemies"[1] that so we may "become" children of God,[2] but should dominate and regenerate the whole spirit of life. We shall seek to live "in the virtue of that life and power that takes away the occasion of all wars,"[3] recognising, as the writer of the epistle of James teaches in a fundamental passage, that wars spring from lusts;[4] and it is the desire to get and to keep that breeds quarrels.

We shall not condemn increase in the army and condone the lust of dominion which causes the increase, or denounce war while we worship dividends. We shall see the fatal weakness of opposing by our words the growing militarism of the day, while we are supporting the spirit out of which it springs. Our witness to the Brotherhood of Man, revealed through the Incarnation, will be carried into other fields; we shall endeavour to be free from all that would deface manhood or womanhood in industrial conflict or the keen warfare of relentless competition, and shall seek to ameliorate social conditions which impede the full development of the powers of life. We shall understand, as Bishop Westcott says, that "in the light of the Christian faith the true interests of nations are identical, because they are the interests of humanity. The loss of one nation is the loss of all; the gain of one nation is the gain of all; the disproportionate preponderance of a single power is an impoverishment of the whole body. An unrighteous victory is above all a calamity to the conquerors . . . The nations have one common life, one common end.[5]

[1] *Matt.* v. 43—45. [2] *Luke* vi. 35.

[3] GEORGE FOX, *Journal*, anno 1650. [4] *Jas.* iv. 1, 2.

[5] *The Church's Duty to Promote International Peace;* Paper read at the Canterbury Diocesan Conference, July, 1889. Compare LOWELL, *The Present Crisis*.

Our witness is not narrow and negative, but far-reaching in its scope, and intensely positive in the active service for Christ's peaceable Kingdom to which it calls us. Seeing the issues of life and death in the clear light of the Spirit, we become impressed with the sacred worth of humanity in the sight of God. Man is a being full of divine possibilities, visited by the Holy Spirit, the object of Christ's redeeming love, called to the high destiny of sonship to God. Face to face with these great truths, the Christian will surely shrink with horror from the wholesale slaughter of the battlefield. He is called to a holier warfare to be waged with other weapons, to a higher service for God and for humanity: to him is committed the ministry, the blessed "ministry of reconciliation."[1]

Note H.—See Page 36.

"Worship and Ministry."

[The London Yearly Meeting on Ministry and Oversight, of 1899, issued the following weighty letter upon Worship and Ministry.]

The Importance of True Worship.

The Meeting for Worship is the central feature of our Church-life—our chief means alike of uttering our message to the world and of nourishing the life of our own membership. Here, under the headship of Christ, without priest or ceremony or pre-arranged service, we meet with one another and with God, and may experience living spiritual communion. Such a meeting is both the loftiest and truest form of congregational worship, and we are thankful to believe is increasingly experienced among us; but our Meetings too often fall far below our ideal, and dishonour the nobility of the truth which we profess. Where this is the case the lack cannot be on God's side: the fault must lie with ourselves. Have we not often forgotten that our

[1] 2 *Cor.* v. 18-20

spiritual freedom is a heritage for free men—for men of conviction and energy, who will rise to their responsibilities? Unfree spirits will come under the tyrannies of indifference, preoccupation, routine, and the like, which beset even a Friends' Meeting.

True worship is intensely active. It consists in offering ourselves to God—body, mind, and soul—for the doing of His will. We have a gift to bring to Him and not only a grace to receive. If we have not individually brought this gift, we need seek no further for one great cause of weakness. An active attitude of soul is of the very essence of a good Meeting. May we come into the presence of Christ as disciples—in earnest devotedness and lowly teachableness—and into the presence of one another as brethren—in a living fellowship of love and sympathy. "One is your Teacher, and all ye are brethren."

THE ENDS FOR WHICH OUR MEETINGS EXIST.

Gathering in this active spirit of worship and fellowship, we gain vision to see beyond the Meeting itself to the ends for which it exists; and find it easy to pass out of the self-sufficing worship, which may be indulged as a spiritual luxury till it enervates the soul, into the larger life of sympathy and service wherein we can be used by the Holy Spirit for His work. We realise that we have met with one another and with God, not as a matter of routine, nor for selfish enjoyment, but in order that the power of the Spirit may break forth to the awakening and conversion of souls, the refreshment and inspiration of disciples for the service of God, and the enrichment of their Christian character. These great purposes should be constantly ringing in our ears as we assemble. By our success in attaining them will our Meetings be judged. It has been well said, "The Churches that convert most men, and best use the men they have converted, realise religion in the most efficient way." [1]

[1] FAIRBAIRN, *Catholicism: Roman and Anglican*, p. 43.

A Meeting cannot allow the Christlike passion for seeking and saving the lost to be dulled without imperilling its own life. Nor can it fulfil its ministry unless the building-up of Christian character steadily progresses. It follows that there should be a continual drawing in of those not in membership with us; and we would urge Friends, by personal invitation, distribution of notices, house-to-house visitation, and in other practical ways, to use our Meetings for Worship as agencies for the spread of the Gospel in the districts round the Meeting-houses. It follows also that, in realising the true objects of our Meetings, the necessity will be felt for an outpouring of spiritual power to meet the needs of all who gather. We shall hunger after a living waiting upon God and a heart-searching ministry, which, as they are experienced, will crowd out all merely dead silence and unanointed utterance.

DIVINE GUIDANCE IN MINISTRY.

If the ministry is to be convicting and converting, full of freshness and power, able to inspire with noble ideals, to help the struggling soul into the peace of God, to comfort the weary, to teach the new duties that the new age brings, it must be a word fitly and sincerely spoken, a message flowing from heart to heart in the freshness of Divine guidance. To some the guidance comes in clear and powerful impressions of duty; to others in ways that are scarcely perceptible, as in a purifying of the power of judgment. The true minister will not rise unless he believes he has a definite message—short it may be, but pointed—some clear-cut thought that has come before his mind with impressiveness, or that has been with him for some time, and he believes should be handed on to others. The purified judgment will suppress utterances that are obviously unsuited to the place and time.

CALL TO THE MINISTRY: NEED OF FAITHFULNESS: APPEAL TO YOUNGER MEMBERS.

We believe it is of the utmost importance at the present time to keep before our younger members the responsi-

bility that our system of free ministry lays upon them for filling up the ranks, and keeping the ministry in touch with the needs of the day. There can be no higher spiritual ambition than to be used in the service of the Lord and the Church. "Desire earnestly spiritual gifts, but rather that ye may prophesy."[1] It is not great powers of thought or of language, but experience of the things of God, that forms the chief condition of receiving a call to the ministry:

> "From the glory and the gladness,
> From His secret place;
> From the rapture of His presence,
> From the radiance of His face,—
> Christ, the Son of God, hath sent me
> Through the midnight lands;
> Mine the mighty ordination
> Of the piercèd hands."[2]

And, when the call comes, there should be no "quenching of the Spirit," no "contempt for prophesyings," on the ground that the offering is small, but instead, a willing-hearted, humble-minded obedience. Faithful use of a gift brings increase: unfaithfulness leads to the withdrawal of the talent which is entrusted to us, not for neglect but for service. Nor is it always the longer or more polished utterances that most come home to the heart. Short, perhaps broken, offerings of prayer or praise, of witness or encouragement, if made under a fresh sense of the love of God, are often a great help to the tone of a Meeting. More important than the actual words used is the atmosphere the speaker brings with him, the evidence, which his hearers instinctively discern, that he is speaking of what he knows. We sympathise with those who are craving for a ministry that feeds their minds and souls, and who do not find such in their own Meeting. While encouraging older Friends, whose spiritual ex-

[1] *Cor.* xiv. 1 R.V. [2] BEVAN, *Hymns of Tersteegen, Suso, and others.*

perience and practical knowledge of life may specially qualify them for such service, to face their responsibilities in the matter, we believe that much of the want might be supplied by our younger members themselves if, instead of deserting a Meeting, they would, under the fresh anointing of the Holy Spirit, throw in their spiritual energy to its help. The Church wants the vigour and freshness of youth—its sympathy with those of like age, its lofty aspirations and its grasp of the needs and thoughts of the time—as well as the matured strength of manhood and womanhood and the ripe spiritual experience of old age.

PREPARATION OF HEART AND MIND.

We would earnestly encourage the minister to "give himself to his ministry,"[1] to consecrate to it his best powers of mind and body as well as of soul. There is among us a large and increasing number whose inner conflict is with foes not only moral but intellectual, who need all the help that can be given by the wide vision and sympathetic insight of ministers who have thought deeply as well as felt deeply of the things of God. We have room in our Meetings for helpful ministry of all kinds, for the offerings of the man or woman whose stores of spiritual wisdom have been won in the hard school of life, as well as for the fruits of meditation and study that have been garnered by the highly trained mind. In all cases the minister will need a knowledge of the revelation of God and a knowledge of men. Both require much patient and loving study; and for this, leisure should, where practicable, be found or made. Meetings should consider it a privilege to do their part by providing, where possible, well-furnished libraries of helpful and stimulating books. We are not, however, speaking merely of literary study, but, in the widest sense, of the preparation of heart and mind which keep the minister in touch with God and humanity, and enrich the gift he has received. Much

[1] *Rom.* xii. 7.

added power may result from the cultivation of close social and personal fellowship with the members of the congregation. Their needs are part of the inspiration of the minister.

It is an improvement in spiritual quality and sympathetic insight that we long for in our ministry. We hardly realise the wide difference in efficiency, in spiritual service, between the novice and the expert, between the raw recruit and the trained veteran, between the 'prentice hand and the master-workman. The minister will not think to find in the Meeting-house alone the consecration of heart, the discipline of character, the equipment of mind, the understanding of men, which should come to him through all the avenues of life. The Meetings that are before him will be often on his mind, and he will give himself to a prayerful and reverent study of the Bible, seeking to learn therefrom the mind and will of God, as the Holy Spirit enlightens his understanding and unfolds to him the meaning of the inspired message. As he devotes every faculty to the service of Christ, his reading of the thoughts of the great teachers of every age, his contact with the passing events and vitalising ideas of the day will become to him vocal with spiritual instruction, which he can use in ministry to others. Thus will he gain insight to speak with faithfulness and acceptance to the condition of men's hearts, and will win fuller understanding of the Divine purposes of redemption and grace involved in the central theme of all effective ministry, "Jesus Christ, and him crucified." [1]

THE MINISTRY OF THE WHOLE GATHERED CHURCH.

These thoughts, however, have a wider application. Preparation of heart and the active worship of dedicated lives are the duties of all. It is these that make up the spiritual atmosphere of a Meeting. We have all a ministry; for we are all members one of another, bound to rise or to fall together; and stronger even than the soli-

[1] 1 *Cor.* ii. 2.

darity of the human race is the solidarity of the gathered Church. We need to say, "I dare not be weak, for my weakness is a spreading infirmity. I must be strong, for my strength is a spreading force. I cannot sit in self-contained isolation, for my brethren need the energy of my love."

THE DEDICATION OF ALL SPIRITUAL GIFTS.

A re-awakened responsibility leads to a renewed dedication of all gifts to the Master of the assembly. A living Meeting is not moulded according to prescribed pattern, but by the Master's own hand. Many spiritual gifts have a right place in it, if exercised in a fresh sense of God's love and of the puttings-forth of His Spirit. Let us open our hands to receive and use all His good and perfect gifts. There is especially a place to-day for the gift of religious teaching, which may greatly promote that comprehensive grasp of truth and enlightened knowledge of the Holy Scriptures which the Church is responsible to God for giving to its members.

A meeting moulded, week after week, by the Master's own hand may rightly vary greatly in external features from time to time; at one time, for example, having much living silence and offerings directed to the building up of Christian character and the fuller dedication of heart to God; and at another being mainly occupied with earnest Gospel preaching and testimony to Jesus. The right holding of our Meetings is not to be judged by their adherence to routine, but by the exercise in them "unto edifying," and under the control of the Holy Spirit, of spiritual gifts. Varied gifts thus exercised will be kept in their true harmony and proportion; and the variety will enrich, without enfeebling, the life of the Meeting. The right exercise of gifts depends largely on the whole congregation. Ministry is often a tender plant, easily blighted by the cold breath of unloving criticism, but expanding in the genial warmth of sympathetic souls. May all be much in prayer, both before and during Meeting, that the Lord Himself may speak and all wrong utterance may be hushed.

CORPORATE RESPONSIBILITIES OF THE CONGREGATION.

We have spoken of the corporate life of our Meetings, the solidarity of the gathered Church. This entails corporate responsibilities, and there seem to be directions in which the exercise of such responsibilities should be encouraged at the present time. Arrangements for the visitation of small Meetings and for the distribution of the ministry may be often most wisely made. Ministers and Meetings alike benefit by the freshness that attends such visits; and the occasional absence from his regular Meeting of a Friend on whose ministry the congregation may unduly lean may be of great service in spreading responsibility and calling out other gifts. In the visiting of small Meetings we would encourage ministers to invite some younger Friend to share in the service. Further, under our system of free ministry, the collective body is largely responsible for arranging the human conditions and developing the human material from which the Holy Spirit can bring forth enlightened and effective ministry. Where there is no special class set apart and trained for the work it is essential that there should be a general high level, not alone of spiritual life, but also of religious knowledge. It is not the part of true humility to expect the divine Spirit to save us trouble by doing our work for us. And hence Meetings will do well to take religious instruction under their special care, and to make arrangements for helpful collective study of the Scriptures.

CONCLUDING THOUGHTS.

We have before us a great work. The cry for spiritual religion—from village and city, from the unlearned and the educated—was never louder than it is to-day. Does the cry pierce our hearts, as we sit immured in Meetings, which too often fall far below our ideal, but which might be replenished by our consecration of service into wells of spiritual life for the world? And if we hear the call, do we burst the bondage of routine and brace ourselves to the

work? Are our loins girt and our lamps burning and we ourselves alert for the voice of our Lord? In Him there is no failure. The failure is in our want of consecration. We owe all that is worth anything in our lives to His love. We hold this gift—the "sacred burden" of the "life we bear"—as a stewardship to be used for Him. Is not Jesus Christ worth serving? Is not His work of uplifting men worth helping on? It is little we can give Him—broken hearts, lowly minds, sin-marred lives—but let us give it freely, with every talent of mind or circumstance or experience with which He has endowed us; that He may sanctify the gift by His Spirit, and make us worthy, as congregations and as individuals, of being used in His supreme work of saving the world.

Note I.—See Page 51.

The Law Respecting Affirmations.

The provisions of the Oaths Act of 1888 are much less widely known than they should be. The more important clauses of this measure are as follows:—

1.—Every person upon objecting to being sworn, and stating, as the ground of such objection, either that he has no religious belief, or that the taking of an oath is contrary to his religious belief, shall be permitted to make his solemn affirmation instead of taking an oath in all places and for all purposes where an oath is or shall be required by law, which affirmation shall be of the same force and effect as if he had taken the oath; and if any person making such affirmation shall wilfully, falsely, and corruptly affirm any matter or thing which, if deposed on oath, would have amounted to wilful and corrupt perjury, he shall be liable to prosecution, indictment, sentence, and punishment in all respects as if he had committed wilful and corrupt perjury.

2.—Every such affirmation shall be as follows:

"I, A.B., do solemnly, sincerely, and truly declare and affirm," and then proceed with the words of the oath prescribed by law, omitting any words of imprecation or calling to witness.

3.—Where an oath has been duly administered and taken, the fact that the person to whom the same was administered had, at the time of taking such oath, no religious belief, shall not for any purpose affect the validity of such oath.

4.—Every affirmation in writing shall commence "I,_____, of_____, do solemnly and sincerely affirm," and the form in lieu of jurat shall be "Affirmed at _____,this _____day of_____, 18____ Before me."

CHRONOLOGICAL MEMORANDA.

John Wickliffe - - - - - - - -	1324-1384
Echart died - - - - - - - -	1329
Lutheran Reformation - - - - -	1517
Tyndale's New Testament published; Papal supremacy abolished in England - -	1534
The English Bible, authorised version - -	1611
The Pilgrim Fathers - - - - -	1620
George Fox born - - - - - -	1624
John Bunyan - - - - - - -	1628 1688
George Fox began his ministry - - -	1647
Justice Bennet names George Fox and his friends "Quakers" - - - - -	1650
Settlement of Friends' earliest meetings for discipline - - - - - - -	1653
Fall of James Naylor; Seldom fewer than 2,000 Friends in prison - - - - -	1656
Martyrdom of Mary Dyer and companions at Boston, New England - - - -	1660
Act of Uniformity, St. Bartholomew's Day -	1662
George Fox's imprisonment at Lancaster and Scarborough - - - - - - -	1663-1666
Conventicle Act passed - - - - -	1664
Establishment of Monthly Meetings; Waltham and Shacklewell Schools established -	1667
Robert Barclay and William Penn join the Friends - - - - - - - -	1667-1668
Marriage of George Fox to Margaret Fell; "No Cross, No Crown" published - -	1669
Conventicle Act renewed—great persecution; trial of William Penn and William Mead -	1670

First Yearly Meeting in London	1672
Great opposition to Women's meetings for discipline	1673
New Jersey a Quaker colony	1674-1677
Wilkinson and Story separation	1675
Publication of Robert Barclay's "Apology for the true Christian Divinity, as held by the people called Quakers"	1675
Bunyan's "Pilgrim's Progress" published	1678
William Penn founds Philadelphia	1682
Toleration Act passed	1689
Death of George Fox	1690
Friends' Affirmation Bill passed	1696
Controversy respecting terms of Affirmation; Schism Bill enacted	1714
Terms of Affirmation simplified	1722
Membership amongst Friends defined	1736
Manuscript "Book of Extracts" prepared	1738
Rise of Methodism	1739
Elders, as distinct from preachers, appointed	1750
Calendar amended: New Year's Day Jan. 1st instead of March 25th	1752
Revival of Discipline: John Griffith	1761
John Fry's "Book of Extracts,"	1762
John Woolman dies at York	1772
Recording of Ministers, early minute	1773
Declaration of American Independence	1776
Ackworth School established	1779
Sunday Schools begun by Raikes at Gloucester	1781
"Book of Extracts," first printed edition issued	1783
Women's Yearly Meeting (London) established	1784
Retreat, York, opened	1796
"Book of Extracts," second edition published	1802
Slave Trade abolished by Great Britain	1807
Scriptural Instruction re-organised at Ackworth School	1816
Scope of Affirmation enlarged; Test and Corporation Act repealed	1828

Hicksite Secession in America - - -	1827-1828
Boys' School begun in York, 1823 : taken over by York Quarterly Meeting - - -	1829
Scope of Affirmation further enlarged; Admission of Friends to Parliament -	1833
"Book of Extracts," third edition, published	1834
Dissenters' Marriage and General Registration Acts ; Tithe Commutation ; Charter granted London University ; Friends' Education Society founded; Beaconite controversy - - - - - - -	1836
Emancipation of slaves; Accession of Queen Victoria - - - - - - - -	1837
Surrender of Friends' Registers to Government ; Entries of births 134,000, marriages 27,000, burials 154,000 - - - -	1840
Friends' First-day School Association founded	1847
Flounders' Institute opened at Ackworth (removed to Leeds, 1894) - - -	1848
Religious Census - - - - - - -	1851
Returns respecting Friends' charities made to Government - - - - - - -	1854
London Yearly Meeting issues plea on behalf of religious liberty - - - - - -	1856
Reformation of Friends' Marriage Regulations	1859
"Book of Extracts," fourth edition, published -	1861
Qualification of Office Act repealed - - -	1806
Friends' Foreign Mission Association founded; Abolition of Compulsory Church Rates -	1868
Burial Acts Amendment Act passed - -	1880
"Book of Discipline," fifth edition, published -	1883
Richmond Conference, U.S.A. - - - - -	1887
Affirmation Amendment Act passed - -	1888
Manchester Conference - - - - - -	1895
Foreign Missions Conference at Darlington -	1896
Scarborough Summer School - - - -	1897
Birmingham Summer School - - - -	1899

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